

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

EDISON thinks he may be able to hear the sun spot roar. His idea is that a long stretch of copper wire to be set up will be affected by the electrical disturbances on the sun. From the wire these disturbances will be translated into sound waves.

WITH only 1,200 population Union Springs, N. Y., has eight churches. The last, now being built, has only one male and six female members. It is the result of a legacy, requiring its erection within a stated period to prevent the money going in another direction.

THE Spiritual and Liberal Research Society of Duluth, which was recently formed to investigate the phenomena of Spiritualism and kindred phenomena, announces its purpose during the coming year, to secure some of the ablest and most popular lecturers, and also some of the most noted test mediums of the country.

WE recommend to those who are working to secure the abatement of the smoke nuisance in Chicago a lesson in economy taught by the Glasgow, Scotland, authorities where a company pays for the privilege of collecting the smoke from a number of blast furnaces. The smoke is passed through several miles of wrought iron tubing, and yields a profitable product of oil.

Two centuries ago the traveler in Japan, had such been allowed, would have seen in public places the following declaration in Chinese characters, "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

A CURIOUS lawsuit has been instituted in Shenandoah, Va. A few Sundays ago the wife of David Jones brought their infant child to the Episcopal church to be baptised. Before the ceremony began Jones arose and exclaimed: "Hold up! If you christen that child you do it against the wish and religion of the father. I am an English Baptist." The wife said it was her wish to have the child christened, and the minister proceeded with the ceremony. The husband then had the clergyman arrested under a law which states that a father has the spiritual and educational control of his child until it arrives at the age of maturity. The case has been sent to court, where it will be tested.

THE oft-reported railroad from Jaffa to Jerusalem is apparently about to become a materialized fact. A French company has actually begun the construction, and the road is to be completed next spring. The company anticipates making large profits, after paying the stockholders a guaranteed interest of 5 per cent. It is stated that over 40,000 persons land at Jaffa every year, in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history. The number of steamers and other vessels putting

into the port of Jaffa is now upward of 800 a year, the destination of most of the passengers and merchandise they convey being the capital of Palestine. In evidence of the recent rapid growth of the traffic it may be mentioned that Jaffa has trebled its population within the past thirty years. Tourists will be able to take a return ticket from the port to Jerusalem for twenty francs, and what is more they will be able to do the journey in a far shorter time with infinitely greater safety than hitherto. The rush of tourists from all parts of the civilized world to Jerusalem will, if the expectations of the promoters are fulfilled, be something tremendous in the immediate future.

SYDNEY SMITH once remarked that "it is always considered as a piece of impertinence in England if a man of less than two or three thousand a year has any opinions at all upon important subjects." Says the *Inter Ocean*: This was true in Sydney Smith's time, but at present England is hearing pretty freely of opinions that are held by people who have less than two or three thousand a year. Following the lead of Americans, Englishmen no longer measure a man's influence by his income. But it is evident that even in America the time has not yet passed when it is considered among the clergy as almost impertinent for one of the "laity," as common folk are designated in clerical parlance, to venture to have an opinion on questions pertaining to the Bible.

It is stated that Dr. von Holst has accepted the chair of history at the new Chicago University. Dr. von Holst is acknowledged to be one of the most acute and authoritative writers on American constitutional history that have yet appeared. He understands thoroughly the origin, bearings and tendencies of the great movement for state's rights as led by Calhoun, which culminated in the civil war; and it is Von Holst who has written the best and most readable life of the great South Carolina statesman. The German's great work is his constitutional history of the United States, which has become an authority in the classroom work of American colleges. Von Holst's residence in New York from 1867 to 1870 or 1871 gave him an opportunity to study our institutions at first hand. Like Prof. Bryce, the Englishman, he found them worth a lifetime of sympathetic observation and philosophical reflection.

In applying evolution to theology, Dr. Abbott has followed the line of his predecessor, Rev. Henry Ward Beecher, says the *Christian Register*. Like him, he is somewhat limited by the phraseology and forms of thought in which he has been reared. Mr. Beecher never tried to build a consistent theological system; for he was not a builder, but an illuminator. The position of the early Unitarians, especially in their attitude toward the Bible, was just as illogical. They built on the premises of the old theology. We are not yet in a position to formulate any final philosophy of evolution, or any other system, for that matter. But the great service evolution has rendered has been in removing the premises on which the old theology was built, and in giving us glimpses of the stairway on which humanity has risen. Our orthodox friends, as we have before said, are bound to go much further;

but it is a source of great gratification that they have already gone as far as they have.

IN the armed Republic of France the adherents of royalty have dwindled to a handful and Bonapartism is only a shadow. The eccentricities and arrogance of the young Kaiser are slowly but surely lessening the attachment with which Prussia has for centuries regarded the house of Hohenzollern; while the so-called Social Democrats are increasing in strength in every portion of the German Empire. Belgium is shaken with anti-royalist agitation. In Italy and Spain the republicans are powerful enough to cause the royalists great uneasiness. The crown of the Hapsburgs is menaced by the internal dissensions of the motley array of people that go to make up Austro-Hungary. There is every indication that the twentieth century will witness a general overturning of thrones.

P. J. DE GOURNAY communicates to the *Revue Spirite* among other striking experiences commenced at Montgomery, Ala., the following: M. P. demanded incessantly proofs and was especially occupied with material interests. We had frequent discussions on the subject; I preferred rather to keep to the study of the philosophy of this strange revelation, the purpose of which seemed to me most elevating. One evening M. P. came in quite jubilant. "I have found a good test," said he; "I have brought my cash-drawer; I am going to make them [the spirits] count my cash. I haven't touched it." I wanted to oppose this; the table set to trembling, a sign that it wanted to be interrogated. "Do you accept the proposition of M. P.?" "Yes! Yes! Yes!" "Will you please count then?" A certain number of raps were struck. M. P. counted his money. The number of dollars there were indicated to a dollar. From that time he insisted this operation should be renewed at each séance. Our invisible accountant never refused the request; never was mistaken, so many raps, so many dollars; to indicate a fraction of a dollar the foot of the table remained raised an instant and then fell back slowly in place of making a vigorous blow. A most singular incident one evening marked this test too frequently repeated. M. P. verified the indicated total. "Ah! this time I have found a mistake; the count isn't exact." As a reply to this exclamation, the table struck three blows with unusual violence. "How! you claim you are not mistaken? but there are \$3 lacking." "No!" "Perhaps there was some money left in the other drawer," said Mrs. M. P. Search was made. A fifty-cent piece had been forgotten. "There still lacks \$2.50," said M. P. "No!" "How, have we been robbed perhaps?" "No!" "Might we have paid out this sum and failed to set it down?" "Yes!" M. P. and his wife consulted together. "Impossible, we have paid out nothing to-day." "Yes!!!" The son of M. P., who had taken no part in the séance, came in during the discussion. "George, did you take any money in the cash-drawer?" "I, papa? No, you know that I never take any money out of the drawer without your permission." "But \$2.50 are missing!" \$2.50? Don't you remember, mamma, that this morning I was alone in the store, the washerwoman came down and you told me to pay her \$2.50?" Collapse of M. P.'s; the table dances for joy.

EQUALIZATION OF CONDITIONS.

Civilized man has emancipated himself from those conditions under which his ancestors struggled, and has been able to substitute his own rational spontaneity for the blind forces of nature. He now contemplates his relations and surroundings, and seeks to improve them by means of political and social institutions. He has a moral nature, and is interested in the well-being of his fellowmen. He has a conception of equal rights and reciprocal duties and obligations, together with extended sympathies and altruistic feelings, which awaken his interest in the welfare of the race to which he belongs. "Moral life," says Lewes, "is based on sympathy: it is feeling for others, working for others, aiding others quite irrespective of any personal good beyond the satisfaction of the social impulse. Enlightened by the intuition of our common unity of weakness, we share ideally the universal sorrows. Suffering humanizes. Feeling the need of mutual help, we are prompted by it to labor for others. The egoistic impulses are directed toward objects simply so far as these are the means of satisfying a desire. The altruistic impulses, on the contrary, have greater need of intelligence to understand the object itself in all its relations. Hence, so much immorality is sheer stupidity."

When the brutal struggle for life is replaced by social conditions in which the conduct of men is more and more governed by fixed moral principles, and in which the tendency is to work together for the general improvement, the influence of natural selection is small and continually becoming less. "With civilized nations," says Darwin, "as far as an advanced standard of morality and an increased number of fairly endowed men are concerned, natural selection apparently effects but little, though the fundamental social instincts were originally thus gained. But I have already said enough, while treating of the lower races, on the causes which lead to the advance of morality—namely, the approbation of our fellow-men, the strengthening of our sympathies by habit, example and imitation, reason, experience, and even self-interest, instruction during youth, and religious feelings." While the struggle between peoples was formerly a contest of weapons, strength of body, courage, and ferocity, it now consists in an emulation in good and useful arts, in discoveries, contrivances and sciences. The time is past in which one people subjugated another, or exterminated it to take its place. It is not by destruction, but by peaceful competition, that one can attain a superiority over another. But, by this means, that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of new species. The advancing development of the human race will not therefore in future occur solely or chiefly in particular races destined eventually to subject or displace the others as has hitherto been the case, but it will constitute a uniform acquisition of the whole species. The wild, savage struggle for existence has already had abundant play in the brute world. Man cannot entirely avoid it, but, in the measure of his higher faculties, he should know how to ennoble it, and in regard to his fellow-men should mitigate it, especially by the consciousness of their kindred and the mutual obligation of race.

Equality of ability, education, or happiness among men is not to be expected; but every civilization, in proportion as it becomes infused with the moral spirit, must strive to equalize as far as possible the conditions under which each may achieve the full possibilities of his being. Efforts in this direction are more in harmony with our highest nature and more likely to be fruitful of good results than indifference to the less favored and less fortunate of our fellow-beings. The conditions of life go far to determine its success or failure. "Had Cæsar come of a proletarian family," says Henry George, "had Napoleon entered the world a few years earlier, had Columbus gone into the church instead of going to sea, had Shakespeare been apprenticed to a cobbler or chimney-sweep, had Sir Isaac Newton been assigned by fate the education and the toil of an agricultural laborer, had Dr. Adam Smith been born in the coal hews, or Herbert Spen-

cer forced to get his living as a factory operative, what would their talents have availed? As the common worker is on need transformed into queen bee, so, when circumstances favor his development, what might otherwise pass for a common man rises into a hero or leader, discoverer or teacher, sage or saint. So widely has the sower scattered the seed, so strong is the germinative force that bids it bud and blossom. But alas for the stony ground and the birds and the tares! For one who attains his full stature, how many are stunted and deformed!" The approximate equalization of the conditions under which men may pursue happiness will be more effective too in preventing crime than the severest measures against criminals.

MARLBOROUGH ON AMERICAN SOCIETY.

Under the ludicrous if not misleading title "Merry England," the Duke of Marlborough writes an article for the *News-Review* (English), in which he makes the claim that the English and Americans are one people and that they should for all practical purposes lead in the civilization of the world. He points out that the English and Americans are dissimilar, no doubt, as Professor Bryce shows, in many of their fundamental ideas of government, and yet singularly one in social conceptions, literary tastes and popular ideals. So much is this true that the statesman of the future in both countries will lay these facts to heart as he considers the interests of his own particular country, seeing the enormous potential influence that can be derived from a proper amalgamation of the English-speaking interests all over the world, in the interest of peace and of commercial and intellectual freedom. His account of America is interesting and fresh. The aristocrat of the "England across the sea" is the millionaire. The American has one leading idea that stands above religion, politics, sport, and everything except family—it is the road to wealth. American aristocracy represents the wealth of the country. Everything that produces riches is in its hands, and there is a law which gives more rigid and constant protection to the rights of property than anything that exists in England. The moneyed aristocracy of America is far more powerful than the titular aristocracy of England. The squirearchy of America is the legal profession. Life in America is hard for the mass; they have no time for politics, little for religion, and of sport, of relaxation, there is scarcely any, especially outside of large towns, yet the people are much happier, take them as a whole, although they work twice as hard. A kindly and unselfish hospitality is a ruling habit of almost all, while woman's influence is everywhere admitted. Discussing the influence which American ideas will have upon England, the duke says:

"In another generation or so the political functions of the House of Lords will probably disappear, even by the peers' wish, while the aristocracy must be recruited now entirely from trade. There are no great wars to make great generals, there are no powerful sovereigns to make great favorites. The essence of Mrs. Partington's hare soup is, in fact, not there! Besides this, you have an entirely new class growing up, which has great similarity of circumstance—though on a less wealthy scale—to America. South Kensington is going to overshadow Belgravia and Mayfair, while the numberless suburban families, with wealth derived from foreign trade and colonial enterprise, form a class that only the income-tax collector and a few far-seeing Belgravian mammas have the remotest idea of."

On the other hand, the influence of England will be felt in America in an increasing of those forms of leisure and ease which an older civilization possesses: "But it is clear that in the not distant future America will be possessed of a representative class of landed merchant nobles who will vie in luxury and in wealth with anything that the Old World ever produced, and that the artistic riches in pictures, in furniture, and in the works of art which have been so enhanced in value in nineteenth-century Europe will be raised by American millionaire buyers of another generation to the most fabulous proportions. Not

only this, but English ways of life among a wealthy class will become more and more popular."

After alluding to some drawbacks in the American social system, he says: "With all this there is, however, a higher standard of general refinement in the home among almost all classes in America. Even in the humblest walks of life the home is better kept, more attention is given to small things, dinners and festivities mean more as entertainments than in England. There is less happy-go-lucky sort of Bohemian coffee-housing all round. The tendency to nagging and gossip-mongering of an ill-natured character is, I fancy, rarer in that country. The American woman is, perhaps, the most different thing in America to anything in England. She has a natural quickness for appreciating the characters of the men around her, and she takes infinitely more trouble, and in some respects greater interest, all around than the English woman displays. Child-bearing does not seem to crush everything else out of them, as it does with all classes in England. Taking the two people together, there is really far less difference than one might expect to find."

ETHICAL CULTURE.

The society for Ethical Culture of Chicago is doing good work in emphasizing the importance of moral education and effort. From its statement of principles and purposes the following is taken:

1. We recognize the truth that the well-being of the State in which our interests are so vitally concerned, must consist in the well-doing of its individual members. Therefore we deem it to be our highest duty so to cultivate our faculties and order our lives that we may instruct others in every good way, both by example and precept, and thus, while securing our own happiness, render the highest and best services possible to the State and to our fellow-man.

2. We consider just and rational views of our own relation to the Universe in which we are placed to be obviously essential to the proper comprehension of our duty. Where the mental vision is clouded with mists of superstition, no clear conceptions of duty are attainable. Speculative philosophy and dogmatic theology, therefore, should be tested by the teachings of science, reason and conscience, and stand or fall by them.

3. The forms of dogmatic belief currently taught have ceased to command our intellectual assents or satisfy our moral needs. They obstruct the development both of mind and heart. To find a truer philosophy of life and a larger ideal of duty is one of the tasks we set before us.

5. As there are general laws governing physical life upon our obedience to which our physical health is dependent, so there are laws, as yet but imperfectly understood, underlying our moral and intellectual life, on which our moral and intellectual well-being depends. The study of these laws is of the highest importance, both for the well-ordering of our own lives and for enabling us to give others, especially our children, all possible aid in shaping their lives to noble ends.

5. Having constantly before us the spectacle of debasement and misery resulting from the violation of these laws, often through ignorance, and realizing how inadequate the methods heretofore employed to cure these evils have been, as shown by the results, we feel that a sacred duty rests upon us, while we seek to correct our own lives in whatever may be amiss, to do all within our power to raise our less fortunate fellow-men out of the sorrowful conditions into which they have fallen.

The society invites the coöperation of all who are in sympathy with its objects.

ANCIENT PSYCHICAL EXPERIENCES.

Annali dello Spiritismo says: "The priest Ogger first Vicar of the cathedral of Paris, in his work with the title 'Vraie Messie' published in 1829 in that city, wrote as follows: 'Timaus in his life of Pythagoras, page 545 promises to those who observe the required rules, the sight of gods, that is of the transfigured dead. Evidently it must be concluded that the Pythagoreans had found the means of putting themselves in the ecstatic state, a state in which the interior man, the immortal part of a person, awaking during a temporary dream, could naturally communicate with those whose material organs were sleeping the sleep of death. Greece had its symbols, mythology, temples for cure of diseases, oracles, and all

these thing it had discovered through its ecstasies, priests and priestesses. It is impossible to deny the evidences afforded by history, and which new experiments have come to confirm in our day. . . . Aristeus Proconensis, who lived in the time of Cyrus has been presented to us by contemporary historians as a man who could make his soul proceed out of his body and make it return to it again at his pleasure, was evidently a somnambule." After having recorded what Doegenes Laertius also attests as facts the author cites passages from the epistle of St. Paul, in which the apostle traced the rules to be followed by those who spoke languages unknown to them, by which they had visions and revelations, and demonstrating that "the imposition of hands used in those times" perfectly resembles what happens in our modern experience of the provoked ecstatic state. He adds: "At that time as to-day it was regarded as necessary to prove the spirits in order to know whether they are the spirits of God, and guard oneself from an imaginary or simulated exaltation, from trickery and deceit." He concludes with these words: "It must be avowed that we cannot open an ancient authors writings without knowing that the greatest portion of the religions of the world have derived their beginning from these marvelous phenomena."

NO PERSONAL DEVIL.

DR. LANGIN, a learned Protestant divine, is the author of a work just published in London, entitled "Biblical Teaching as to the Devil," in which are examined all those passages of the Bible in which reference is made, or thought to have been made, to the existence and agency of the devil. The author endeavors to trace the beginning and history of his Satanic Majesty and to determine whether the belief in his existence as a personality forms a necessary part of the Christian faith. He makes a critical study of all scriptural allusions to the devil, studying them seriatim, placing them as far as possible in chronological order, and taking account of the influences that acted upon Jewish thought at the period of their composition. Special attention is devoted to those gospel narratives in which Satan and the "possessed" are spoken of. He attempts to show that many of the scriptural passages which are quoted as proof of the existence of the devil give no support to the common notion of such a being. He argues that the conception of such an evil spirit as we designate by the term devil was not original to the Jewish faith, and he traces its introduction to the Persians. The outcome of Dr. Langin's historical and exegetical study of his subject is that there is nothing in scripture that really justifies the prominence given in religion to a personal devil; that this devil is, in short, an alien to the primitive faith of both Jews and Christians, and that he owes position to an early confusion of thought, to misreadings of scriptural passages, and to a wrongful interpretation of some of the words of the gospels.

UNINTELLIGIBLE LANGUAGE.

Referring to a theosophical publication the editor of *Light* says: The free use of words which are unintelligible to the huge majority of men, who have not qualified to read it by a study of Eastern languages, is simply bewildering and profitless. No doubt these terms have a meaning. Is that meaning incapable of being translated in terms of our thought to whom the magazine appeals? If it does not so appeal, but is purely esoteric, then my objection falls to the ground. But then it does appeal to the uninstructed, for it comes to me, and, on the faith of an honest man, I can't make head or tail of a large part of its contents. A dissertation, for example, on Dhyana, does not advance me one whit. How can I "stand on the basis of practical morality and cultivate Samadhi," when I have not the remotest idea whether Samadhi is a virtue, a fruit, or a vegetable? What use to tell me to "stand on the firm ground of Sila," when I don't know where that solid foundation is? Or to wield the sword of Prajna—mercifully translated "wisdom"—and so forth? I am to go forth with this sword of wisdom and slay the Philistine Mara. Why? What

evil hath he done? Why is he Philistine? Is it in the Matthew Arnold sense, or in allegorical antithesis to the "pure-minded David" who, it seems, is my prototype? Much of this is decidedly confusing. That way madness lies, not instruction in wisdom. I repeat that esoteric statements enshrined in language that is intelligible to an initiate who has undergone a course of teaching is one thing; it is quite another to use terms which convey no meaning to the ordinary mind in a magazine published to the world and "designed to bring to light the hidden things of darkness," as is the profession of its Editor.

THERE is, an exchange remarks, a good deal of childish hubbub, just now in circles that ought to have outgrown childish years, about who shall be admitted to or debarred from what is called society. Heart-burning and jealousy and spleen find their food in the question as to who has a right in this set or in that set, whether Mrs. So-and-so has a claim to the recognition of the self selected exclusives, and whether Mr. So-and-so shall be accepted as the arbiter of drawing room destinies. And, after all, what does it amount to? Is it worth the strife, the exertion, and, last but not least, the expense? Those probably could answer best who have had experience in the turmoil for social distinction. To the looker on at Vanity Fair it certainly seems that the game is hardly equivalent to the candle. The successful society man or woman is seldom of much account for anything else. They leave no substantial mark in the way of honor for themselves and usefulness to mankind. They flutter for awhile among the butterflies of fashion and then disappear in oblivion. The best, the most desirable society is that of a happy and contented home. The sweet smile of genuine welcome at the workingman's fireside is worth more than all the polished deceit of the gilded salon, and there can be no better social circle than that around the family table, whether in the poor man's comfortable dwelling or the luxurious mansions of wealth.

MR. CHATTERTON, Abbey's private secretary, who looks personally after the Bernhardt company, was chatting of the great artiste's peculiar happenings in the lobby of the Tremont House, Boston, lately, and the most recent one was connected with the New Haven engagement. It was after the performance one night, he said, when somebody rapped at Mme. Bernhardt's dressing-room door. It is almost as difficult for a stranger to have access to the madame's room as to enter the holy of holies. Thinking it was Chatterton or Mr. Abbey, or some one who had the right, he was bidden to enter. There walked in a well-dressed young man of evident aesthetic tastes. "Is this Mme. Bernhardt?" he inquired. "Oui," she replied, with a quizzical look. She was standing before the mirror arranging for her departure from the theatre, but the young man brought her a chair and politely requested her to be seated. Her dressing-maid grew nervous, fearing the madame's rage at this liberty, and her man-servant appearing upon the scene made plans to oust the fellow. Madame, however, was composed, and in an undertone bade them be quiet. They all thought the young man was crazy, and the madame herself, suspecting this, was curious to know his errand. She seated herself, and the young man struck an attitude and then began to render Hamlet's soliloquy, "To be or not to be."

REFERRING to a bill to be introduced into the New York legislature providing that only duly licensed physicians in the course of lectures to medical students or before scientific bodies shall give exhibitions of or perform hypnotic demonstrations in public and only a licensed physician may under any circumstances hypnotize a person, the *News* of this city says: It may be questioned whether a force so vaguely understood and little employed as is the hypnotic influence constitutes a menace to society requiring legislative control. Probably, if the truth were known, about nine-tenths of the helpless subjects who have been horrified members of the society by playing horse at the beck of the pallid hypnotizer were hired by the week.

Hypnotism is, or was, largely a fad. But the most remarkable assumption and the main point is that only doctors shall under any circumstances be permitted to exercise this force. It is commonly understood that hypnotic influence is a natural force, as gravitation is. Why should the doctors, worthy and amiable gentlemen though they are, demand a monopoly of it? Do they mean that one must subscribe himself M. D. before he can, without grave danger to society, explore and try among the secrets of nature? It is only a step further to that still more elusive quality called popularly "personal magnetism." Mr. Blaine, the chief exemplar of that force, has withdrawn. But there are many rising young statesmen who would strenuously object to the alternatives of confining themselves to the John Sherman school or taking out medical diplomas.

PROF. CHAPMAN, professor of rhetoric at Bowdoin College, was the bright, particular star of the alumni dinner the other night, says the *Boston Herald*. He boomed the little institution "away down in Maine" in a manner that delighted the boys. "Bowdoin may have some failings," he said, "but I've known many a worse alma mater than she. In this respect I feel like the little daughter of a friend of mine in Portland. She had just mastered the art of expressing herself in intelligent sentences. One day she had done something for which her mamma had to reprove her. The lady gave her daughter a sound lecture, and then told her to go up-stairs, alone, in her room, and ask God to forgive her for her error. In a few minutes she was surprised to see the baby come down-stairs again, appear in the sitting-room and stand back with a good deal of seriousness. 'Well, did you go up and do what I told you?' asked the fond mother. 'Yes,' replied the guilty one, 'and God said: "Great Scott, Elsie Murray, I've known a great many wiser girls than you."'"

WHILE knowledge may not be transmitted, certain it is that the capacity for acquiring knowledge is transmitted, says the *Christian Life*. Not only is this faculty of the mind made alert and active, but hereditary influences effect all the faculties, moral, mental and physical. Parents who conserve their vitality in all directions will surely transmit to their children the best minds, spirits and bodies. The law is that after a certain line of waste of vitality is reached, no creation is possible, but imbecility results. The strength and power of the individual is in proportion to his endowment and his conservation of vitality. The production of his mind, spirit and body are also limited by the same factors. If children are to have a rich inheritance of virtue, health and happiness, it must be transmitted to them, or the probability is that they must go through life poor indeed in these inestimable blessings.

AMONG the subjects that arouse much interest in China is that of "foot-binding," says the *Independent*. The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been led to pray earnestly over the matter with his wife, and had decided not to bind the feet of his daughters, sprung to his feet and laid before the company his decision. He was so earnest in his presentation of the matter, that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.

THE great—one has almost said the divine work of University Extension,—will do more to help on the brotherhood of man than any and all other reforms individually or collectively. Says the *Boston Budget*: People cannot be legislated into social equality, but they can be educated into it. The very foundation of the work, its moving spring, is general elevation.

THE OPEN COURT

THINGS SEEN AND HEARD.

By W. WHITWORTH.

I.—TOLD BY SIMMS.

From my tenderest years I was deeply impregnated with orthodox belief in the devil; a real, tangible, personal fiend, possessed of horns, hoofs and tail, whose chief business it was to go about like a "roaring lion" seeking weak victims to devour.

In later years my views became modified. The horns, hoofs and tail I cast aside, and began to have doubts as to the "roaring lion" part of the business. Indeed, in these later years I have learned to surmise that Satan is, perhaps, not half so black as he is painted, for while it is certain that the deep indentations of his feet are thickly strewn in saloons, gambling dens and other such low dives, constantly increasing, multitudes of his peculiar impressions can be seen in familiar juxtaposition with so-called high-toned wealthy refinement and vaunting respectability. Nay, I fancy I have seen them sticking out quite prominently in church and Spiritualist lyceum. And on one memorable occasion, when I listened to the wild bellowing of a coarse, thick-jowled man, working up a fierce head of hypnotic steam in behalf of foreign missions; telling how a certain number of benighted Chinese had been secured to the orthodox fold by the outlay of so small a sum as enabled him to shriek: "Only twenty-five cents a soul! Think of it, my brothers and sisters, the trifling donation of twenty-five cents will save a lost immortal soul!"

As I watched his great arms flailing the air to bring the fists into resounding thumps on the sacred volume, while he ranted in furious nothings, it struck me that Satan, in his rip-roaringest lion fury, could not have done it better.

About this time I became imbued with a strong desire to see the dreaded black gentleman; to learn whether he belonged to the poor beggars of society who are so contemptuously looked down on as something too low and depraved for brotherly recognition, or had a gentlemanly leaning to high-grade respectability.

Quite unexpectedly the opportunity came. Chancing to allude, in the presence of Mrs. Mozzer, the great materializing medium, to the wonderful feat of the witch of Endor calling up the form of the prophet Samuel, she said:

"Scat! that's nothing. I can call forth any spirit that ever lived. If I wanted, I could compel the presence of the Old Boy himself!"

Involuntarily I cried:

"Fetch him up and I'll give you \$10."

Said she: "You can have him. And you needn't be scared. You'll find him as polite and gentlemanly as a fashionable church usher directing a millionaire to a pew in the center aisle."

With this the madam murmured certain ancient Chaldean incantations, then grasping the paste-board trumpet she used to simulate the gruff sailor when doing duty in her dark cabinet performances, she cried: "Satan! come forth!"

So he came, as irreproachable in gentlemanly black and white as any bank thief, laying his plans to scoop depositors and run off to Canada. As if he knew all about my desire to interview him on the state of his kingdom for publication in the Satanic press, he offered his soft, white palm in the most cordial manner, and apologized:

"It would give me the greatest pleasure to accord you an interview on the state of the nation."

"I beg your pardon," I interrupted: "It is the state of your kingdom I desire."

"My dear sir," he blandly returned, "this nation comprises a large and reliable portion of my kingdom. With trusts, combines and corners in all the peoples' prime necessities for the purpose of manufacturing millionaires at the cost of the nation's toil-

ers; with a great state lottery huckstered for as you buy goods in open market, and gambling rife throughout all the empire, my kingdom cannot be far away! But I can't enter into this subject to-day. The fact is, my entire available force is so busily engaged on a matter of such tremendous moment, that not a moment can be spared for any other thing. I can truly say that all hell is just now working double teams night and day to attain the result."

"And that?" I ventured.

"That, sir, is preparation for the coming presidential struggle. It is our busiest time, sir. Our busiest time."

Satan rubbed his hands as if deeply tickled at the thought of the work in hand.

I said, bewildered: "I cannot understand what Satan and his entire coterie of imps can have to do with our noble race for the presidency?"

How his Satanic majesty did smile! I seemed to hear his gurgling chuckle clean down to his patent-leather boots. Said he:

"Why, bless your innocent soul, my whole kingdom is at work getting up the requisite stock of campaign lies for use in the pending fight."

"Dear me," I suggested, more bewildered than ever, "I thought the party press did all that kind of work in pay for the pap they get?"

"The party press members are amongst my most valued coadjutors. Indeed, there are one or two in New York who can be depended on in a pinch to give me pointers in the way of clean, unblushing slanders. It was a newspaper liar who invented the sublime Satanic thought: 'A lie well stuck to is as good as the truth.' But, as you well know, I am the great 'Father of lies.' However, the party editors and political hucksters, are in close touch with myself as the fountain head of unmitigated lying slanders, and it is in my dominions where the campaign lies are fabricated and passed down to willing tools in the party newspaper offices. But for this, and the sympathetic assistance I gain from respectable and even pious classes, in reading and accepting these lies and slanders without reproof, the work would be in vain. I also receive great help from stereotyped lies that do service in every campaign. These I simply lay away till again called for. They are the infamous slanders about the candidates', dead grandparents and other close relatives, exhumed by political ghouls, as buzzards feast on carrion. But I must go. We are just now setting up a ten-cylinder machine for the special business of reeling off the lowest order of campaign slander against the Farmer's Alliance. *Au revoir.*" And with a Chesterfieldian lifting of his black-silk hat he was gone.

A NOTABLE ADDITION TO FICTION.*

By SARA A. UNDERWOOD.

Mrs. Humphrey Ward's latest work "The History of David Grieve" is also her strongest. It is not a book to be dismissed with a paragraph, or reviewed by hasty dips into its pages. It is written with a purpose, a deeper purpose even than that which gave life to "Robert Elsmere," and thoughtful readers will concede that the author has in great measure succeeded in accomplishing the wonderful undertaking she had in view, though doubtless she herself feels that she has not conveyed with sufficient force and vividness the grand idea which took possession of her soul and inspired her work.

"Robert Elsmere" is the story of the evolution of religious beliefs; "David Grieve" is the history of the evolution of a soul. The critics who read to be amused have already flippantly denounced the work as dull, stupid, coarse, unreal and unwarrantably prolix.

To those who have been brought up in the lap of luxury, tenderly cared for and protected, or those who though born to poverty have yet been richly dowered with love, the grim covetousness portrayed in the character of Hannah and Reuben Grieve; the mingled passion and callousness of Louie; the miserable mistakes made by the boy David; and the general indif-

ference and inhumanity of the community of which they formed a part may seem impossible and unreal; but Mrs. Ward is apparently a keen observer of human nature, and evidently perceives that man resents the hard knocks of Fate by morose retaliation upon his fellows, (the only visible personality on which he can retaliate) more frequently than he becomes softened through sympathy to ward off similar knocks from others. To the mere seeker for amusement, or the excitement of superficial sentimentalism this work will doubtless seem dull, since the aim of the writer is far too deeply purposeful and overwhelmingly earnest to allow her to seek to play on the surface chords of human nature. Even where the grosser phases of sensual pleasure are depicted unsparingly in all their coarse details, and the taste of the refined reader is shocked into decrying this as needless realism, it will still be apparent to the thinker who reads, that this is but the hand of the skillful surgeon who lays bare the cancer in all its hideousness with the sole desire to find its cause and effect its cure. Even when, as in the case of David and his French artist mistress, lawless love is portrayed as surrounded by all the delights of nature and the refinements of art, and represented in the thought, the words, and the acts of both with all the glamour of refined phraseology and poetic idealism, yet, through all this the conscience and higher self revolt and protest, poisoning even the hand of passion's fullest sway. Nothing could be more strongly drawn than the contrast which David in his deepest misery is shown to have felt so keenly between the feverish carnival of mere sense relations between two highly tuned souls, and that calm content of true wedded love revealed to him through his interview with the laboring man's wife in the Champs-Élysées. And Mrs. Ward hints of the lesson she is trying to teach when in her description of the height of their lawless bliss she stops to write thus, "But in the years which came after, whenever David allowed his mind to dwell for a short shuddering instant on those days at Fountainebleau, it often occurred to him to wonder whether during this wild dream he had ever for one hour been truly happy. At the height of their passion had there been any of that exquisite give and take between them which may mark the simplest love of the rudest lovers, but which is in its essence moral, a thing not of the senses but of the soul. There is nothing else which is vital to love. Without it passion dies into space like the flaming corona of the sun. With it, the humblest hearts may bear it out even to the edge of doom."

If the work seems unnecessarily prolix it must be remembered it is because the subject has so many varying phases which must each be considered in its effect upon the development of this soul, and to trace the growth truly none of these can be omitted. One who is no artist can quickly draw the rude outline of a picture, or clumsily model a semblance in clay of the human form. But the great paintings, and world-renowned statues have ever cost the painter who created the picture, the sculptor who modelled the marble, long periods of careful thought and toil. So in this book Mrs. Ward has to show by careful lines through what pangs of hunger, pain, desire, defeat, love, grief, loss and shame David Grieve comes to his inheritance of a tried faith and noble manhood. As in the evolution of man's body, heredity and environment are most active factors, so Mrs. Ward shows the part they take in this evolution of soul; and the influence upon Louie and David of their immediate ancestry is most carefully tread.

With all our admiration for this work, we cannot but regret Mrs. Ward's delineation and treatment of her heroines. All her women are abnormal creations, some like Hannah, Louie, Madame Cervin and Elise Delaunay are monstrosities. There is not one real or noble woman in the book. Pretty, silly Lucy whom David marries, is perhaps the most lovable, and she seems copied after the pattern of David Copperfield's Dora, while Mrs. Ward's Dora, from whom in the beginning of the story we are led to expect great things, degenerates in the last pages into a state of small-minded, religious phariseism. Even the girl child

* "The History of David Grieve." By Mrs. Humphrey Ward. New York: MacMillan & Co., 1892, pp. 576. Cloth. Price, \$1.00

Cécile, Louie's little daughter is described as an anomaly among children, in strong contrast with David's bright and lovable boy. The reader comes to feel that somehow Mrs. Ward has been unfortunate in her experience with her women friends, since in an era like ours, when never before was there so many women of noble aims and beautiful characters, she could thus villify her sex by the caricatures of womanhood which she has pictured in the female characters in this otherwise strong work of fiction.

One of the finest characters in the story is that of the little deformed clergyman Mr. Ancrum, who proved so true a friend to David in his hours of peril to body and soul. It is from his lips that the words are uttered which give in part the clue to the lesson Mrs. Ward wishes to enforce; a part of this we quote: "All these centuries the human animal has fought with the human soul. And step by step, the soul has registered her victories. She has won them only by feeling for the law and finding it—uncovering, bringing into light the firm rocks beneath her feet. And on these rocks she rears her landmarks—marriage, the family, the State, the church. Neglect them, and you sink into the quagmire from which the soul of the race has been for generations struggling to save you." Though we may not agree with Mrs. Ward in all her conclusions nay, may strongly dissent from some of them, yet the vivid portrayal of the depths of human misery, weakness, and anguish, and the glimpses we get of possible heights of hope, happiness, and peace to which love leads the way, must appeal to all who have shared in these to a greater or less degree.

THE SUPREMACY OF THE SPIRITUAL.

By EDWARD RANDALL KNOWLES.

"We feel but the pulse of that viewless hand
Which has ever been and still shall be,
In the stellar orb and the grain of sand,
Through nature's endless paternity."

Philosophers are now obliged, in their explanation of any of the phenomena of the universe, to assume the being and action of a substance, omnipresent throughout infinite space which communicates light, heat, electricity, and gravitation from one body to another and even mental emotion and imaginary ideas from one mind to another. This omnipresent medium they call 'the ether,' attributing to it, in the case of some phenomena, qualities utterly incompatible with those which they are compelled to assign to it in the examination of other phenomena. An omnipresent substance of some kind, however, is a necessary inference from the following facts: The planets attract each other and are all strongly attracted by the sun.

It is generally agreed that the atmosphere does not extend more than 300 miles beyond the earth's surface. Heat, light, electricity, magnetism and gravitation operate in an exhausted receiver just as well as elsewhere. One mind sometimes influences another independently of ordinary sensation or muscular motion, without contact or perceptible connection.

Says Professor Tyndall, "The domain in which this motion of light is carried on lies entirely beyond the reach of our senses. The waves of light require a medium for their formation and propagation, but we cannot see, or feel, or taste, or smell this medium. How, then, has its existence been established? By showing that by the assumption of this wonderful intangible ether all the phenomena of optics are accounted for with a fullness and clearness and conclusiveness which leave no desire of the intellect unfulfilled. "When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the procession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established and the verdict of science subsequently confirmed his conclusion. On similar, and if possible, on stronger grounds, we found our belief in the existence of the universal ether. It explains facts far

more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but immeasurable heavens themselves in its grasp."

Thus Professor Tyndall clearly and conclusively proves the certainty of the existence of an omnipresent substance acting as the medium of many of the phenomena of the universe. But in doing so, he proves far more than he probably ever intended. While the existence of this medium is clearly proven, yet the most superficial consideration of the phenomena of light, heat, gravitation, electricity and magnetism, readily shows that it is necessary to assign to this medium in the case of some phenomena qualities utterly incompatible with its action in the case of other phenomena, and hence that this medium must be a substance which transcends the known laws of this material world.

Furthermore, the hypothesis of one medium as the basis of light, for example, a different one for gravitation, and yet another for electricity, is wholly inadmissible, since it supposes two or more material substances existing and operating in exactly the same point of space (an utter absurdity according to the laws of the material world alone) and without either one nullifying or excluding the action of the other, or others.

Admitting, therefore, the clearly proven existence of this ether, (or whatever you wish to call it), it is yet necessary to proceed further and recognize the fact that this single universal medium is not only omnipresent, but immaterial, and hence not of the material existence and its conditions and laws but spiritual. We find it to be,

"A motion and a spirit, that implies
All thinking things, all objects of all thoughts,
And rolls through all things."

And right here we recall the fact, by the way, that already many scientific men have supposed this so-called ether to be homogeneous with that immaterial, simple substance, the soul. And this supposition is confirmed when we find this same spiritual substance operating as the medium of communication in the already well known phenomena of thought-transference or "telepathy," psychometry and mental suggestion from one mind to another. The idea that the will of man can direct the operation of this medium is perfectly consistent with the nature of the will. In the case of the electric eel, we find an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a distance, and even to cause death; and we find the invisible and spiritual medium of communication in thought-transference and mental suggestion easily directed by the human will.

But there is one more phenomenon, or rather class of phenomena, to be added to our data before ultimately determining, according to the canons of scientific investigation and verification expressed by Professor Tyndall, the exact character and nature of this omnipresent spiritual substance and medium,—the class of phenomena known as matter.

Knowing that the will of man can direct the operation of this medium in "telepathy" and mental suggestion to other minds, we readily infer by analogy what we find to be the only tenable theory of the nature of the existence of matter, viz: that the ideal theory is substantially correct, so far as it goes positively to account for facts, and that this principle of spirit governed by will underlies the phenomena of matter. "That which truly is, or essence," is the proper meaning of substance. Substance is "the ultimate point in analyzing the complex idea of any object. Accident denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object." The substance, then, of all matter is spirit. The accidents of any object are

its peculiar modifications. The accidents of all material objects are constantly sustained and presented, for the contemplation of created spirits, by the Divine Will in accordance with fixed and permanent laws.

At any point in space such presentation is constantly governed by the Divine Will in such a way that an object there situated has a real existence there, whether any one perceives it or not. It exists there, in a special sense, as an idea of the infinite and omnipresent God, whose ideas, in the form of material objects, are infinitely more real than any image or hallucination which we can impress by suggestion, upon the minds of others, and whose influence in our hearts is a far more stirring emotional power than any which can be imparted by merely human will to the most susceptible person. An object situated at a certain point in space, is presented to the contemplation of every spirit who happens to come into communication with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him.

The recognition of the sole absolute existence of one infinite, omnipresent, eternal spirit, does not conflict with a belief in this spirit as a personal God, who is above all possible human comprehension; whose ways are not our ways, and in whom we and all created things exist. Yet care should be taken against affirming the statement, "God is all," in a sense that really so limits God as to ignore the fact that an Infinite Being may have personality and must have an infinite power of self-adjustment in any degree, and thus must be capable of assuming the closest personal relations with finite persons.

(TO BE CONTINUED.)

RELIGION.

III.

By B. F. UNDERWOOD.

In this period of transition, many, outgrowing one form of superstition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced the orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionally intimate relations with the infinite, in order to become an object of special interest to a very large class of people. It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of the expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvelousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character.—and, too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less

his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world and all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as of what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say, "There is no pestilence in a state like zeal for a religion independent of morality." Elsewhere, he broadly defines religion to be the "whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, "morality touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature. And the same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate or distorted condition. The Thugs, a religious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active, and religious observances the most intimately associated with public and private life. Writing of the Byzantine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet mean may be so emphatically applied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his History of Rome, says that "the more lax any woman was, the more piously she worshipped Isis." On the other hand (it is the Christian theist, Max Muller, who says this), "the highest morality that was ever taught before the rise of Christianity, was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the unknown God."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture

of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said that, during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once he capped a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the Widow Bedott Papers, by Miss Miriam Berry:

"Rev. Mr. Price—How does Mr. Shaw feel?"

"Mrs. Shaw—I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! oh! If that man only had faith, had saving faith, and if Serapheen [her daughter] was only a Christian, my happiness would be complete."

"Mr. Price—Y-e-s. I trust that you wrestle for them, without ceasing, at the throne of grace."

"Mrs. Shaw—I do, Mr. Price. I do so."

"Mr. Price—And do you feel that, in case the Lord should see fit to disregard your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?"

"Mrs. Shaw—I feel that I could do it without a murmur."

"Mr. Price—Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the blood and body of the Savior by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The piety—the religion—displayed is a perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals whose lives, prior to the detection of their crimes,

were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it."

When this statement is fully comprehended, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the individual and of society.

DOROTHY SPURGERON'S LEGACY.*

By M. G. B.

CHAPTER III.

A VISITOR.

Having carefully closed and bolted the outer door, Miss Dorothy returned to the parlor. Placing the lamp on the table she readjusted the green paper screen, resumed her seat and sat gazing into the now dying embers. Her mind was still busy with the family history that she had just heard, and a great desire came upon her to know what prompted the construction of such a clock. How could it possibly have been made to be such a reliable prophet or been endowed with prescience. Why should a man who showed such an intellect and genius, have been shut in a tower for forty years. She sighed softly as she reflected that two hundred years of silence lay between her and all possibility of answer to these questions.

"Good evening, Madam," said a soft voice near her. She started violently and looked about the room. She saw nothing and resealed herself, scarcely had she done so when the soft voice proceeded. "Pray do not be alarmed, madam." The accent was slightly German, and now the sound seemed to come from the opposite side of the table. She leaned forward and looked around the rather low shade of the lamp, looked straight into the eyes of a stranger sitting there. He was a quaint old gentleman, dressed, as far as she could see in a big-flowered wrapper and wearing a black skull cap. He sat easily in the old mahogany chair and seemed perfectly at home. To say that Dorothy was startled would be putting it very mildly. She was simply frozen with terror, without the power of motion or speech. The eyes into which she looked steadily returned her gaze and seemed to calm and soothe her emotion. She so far recovered herself as to note that they were kind and gentle eyes, and blue as a child's. She put out her hand and moved the lamp from between them to the end of the table. "Well?" she asked, and her voice seemed to come from some infinite distance.

"It is very kind of you to show so much interest in the old clock and its maker," he said.

Looking at him, (indeed she did not remove her gaze for a single instant) she saw that the face was rather large and graced by a silky white beard that descended to the waist. The forehead was high and exposed by the cap being worn back toward the crown of the head. He was pale like a man who lived much in-doors. "It is a very interesting relic,"—still her voice seemed coming from that immeasurable distance. She noted now, in a half unconscious way, that the stranger had not the slightest appearance of having come in from a snow-storm, which she knew was in progress out of doors.

"You wished to know more of its history?"

She bowed assent.

"I am, perhaps, the only one that can give you the information you desire."

"You!" she exclaimed.

"Aye, I. Listen: forty-two years before the writing of that first document that you read to-night, Carl Deidrick Van Doermell died leaving two sons. He was a man of warfare and blood and had amassed for them much treasure—gold, silver, jewels and broad lands. I was the elder brother, a man of peace. My brother Heindrick was like the father, a man of violence. To secure to himself the power and moneys of the entire estate, he confined me as a madman to that tower. It is carved there on the clock. My wife I saw no more. I had secreted in the tower much wealth, it is in the clock. Why did I make it, for employment. Why make it the death prophet! To punish the injustice of my brother by perpetuating the knowledge of his infamy to all his posterity. By what power could I make it so? By my will concentrated on every atom of that work for thirty years. It is written there in the clock." He arose as he spoke and approached the clock. To her surprise he seemed to be holding a light to it as he examined it closely. He looked at her over his shoulder.

"It is well preserved," he said. The words seemed

to breathe themselves on the air as it were, not striking it harshly.

Poor Miss Dorothy could only sit and stare at him. Speech was gone, and all her faculties seemed to be merged into her sense of sight and hearing. How familiar that face seemed to her, yet she had never seen it, nor the figure, nor dress, nor had she heard that voice, nor accent. A stranger yet she could not cry out if she tried! She watched.

Having carefully examined the case he opened the door (she knew the key was in her pocket) and with a sharp click swung the face aside, then minutely examined the works. He closed it again with a satisfied nod, then passed around to the side and pressed his fingers into the eyes of Joseph. A light purring whir sounded through the room. The face of the man glowed with delight.

"It was a splendid piece of work!" he cried, and pressed his thumb over the heart of Joseph. Dorothy sat spellbound.

"Surely this is a dream," she thought, and though she certainly had not uttered the words aloud, yet the stranger made answer.

"No, madam, you do not dream. All is reality. See, I show to you the secret that the clock has kept for 200 years, and would keep 2,000 more."

The panel swung slowly outward and revealed to her a shallow cavity behind it. There were papers there, and in depressions seemingly made to receive them were small packages. He passed to the other side of the case and in like manner opened it. Fitted into this cavity was a canvas from which looked out the face of the man who had revealed it to her startled eyes.

Now it suddenly occurred to Miss Dorothy that by all the laws of light and vision she ought to be unable, from her position, to see into the inside of either of the exposed recesses. Reassured by the thought she made an effort to sit up in her chair and repeated mentally, "It is all a dream."

She was paralyzed by the soft, airy voice replying as before:

"It is no dream; and before I go I will leave with you a token of its reality." He took a paper from the cavity and returned to his chair.

"This," said he, laying it on the table, "will tell you much, and yonder you will find all that is mentioned here. My vow is fulfilled with the extinction of my race. Now, having worked out my self-imposed bondage, I may quit this earth."

"One thing I would impress upon your mind and memory: In this life man binds or frees himself in the life to come. Tie not your soul by too fond affections on earth; nay, nor by too firmly set ideas, for the upward growth of the soul in the life after death comes only as the soul becomes free from self-imposed earth bonds, and by submission becomes at one with the Divine Will working in all things. I know not if man is immortal, but I do know that I bound myself to that clock for an unlimited term of years—till the family should die out—and until the last one was laid to rest I must needs to fulfill my vow."

"Forged by thought and lighter than air, the psychic chain is stronger than links of steel. Two centuries has it taken me to free myself from this morbid vow, and learn fully the truth that I speak to you in a sentence."

"I give to you the treasures hidden in that clock—use them as it pleases you to do good. As a proof that I will come no more, the clock will run, keep time and strike. You have only to wind it at the birth of each new year. When the chime rings out I beg you to offer a prayer for my soul."

He approached the clock once more and took from the recess a key. As he placed it in the guard the village clock began the stroke of midnight. Slowly he turned the key. A soft breath of music like an eolian harp sounded through the room, then deepened and swelled. The face of the visitor seemed lit from within—nay the whole figure became luminous, growing whiter as the chimes grew louder.

The heavenly sweetness of those sounds broke the icy chain that bound poor Dorothy. Thrilled with an ecstasy of adoration she slipped from her chair to a kneeling posture and stretched out her hands towards him, while the tears rolled unheeded down her cheeks. Transfigured before her, in robes of brightness, his face shining with celestial beauty, stood her visitor. He ceased to wind, and raised his hand in blessing. The chimes grew softer—lower—sunk to a whisper and faded into silence.

Through her streaming tears Dorothy saw him grow more and more shadowy, but the voice, with a new vibration of joy in it, breathed out as he disappeared:

"It is done. Farewell."
KANSAS CITY, MO.

NEARNESS OF ANIMALS TO MEN.

Writes Prof. E. P. Evans in the February *Atlantic*:
There is no reason to believe that "time-sense," which Prantl claims to be the exclusive attribute of

man, and from which he derives the superior mental evolution and equipment of the human race, is wholly lacking in the lower animals. Every creature endowed with personal consciousness and memory must know that it is the same being to-day that it was yesterday, or, in other words, that it exists in time. The possession of this knowledge does not imply the possibility of indulging in philosophical reflections about it any more than the possession of thoughts necessarily involves the power of thinking about thoughts, although it would be rash to affirm that animals may not be capable of giving themselves up to meditation by recalling mental impressions and making them objects of thought.

Time-sense is very highly developed in domestic fowls and many wild birds, as well as in dogs, horses, and other mammals, which keep an accurate account of days of the week and hours of the day, and have, at least, a limited idea of numerical succession and logical sequence. A Polish artist, residing in Rome, had an exceedingly intelligent and faithful terrier, which, as he was obliged to go on a journey, he left with a friend, to whom the dog was strongly attached. Day and night the terrier went to the station to meet every train, carefully observing and remembering the time of their arrival, and never missing one. Meanwhile he became so depressed that he refused to eat, and would have died of starvation, if the friend had not telegraphed to his friend to return at once if he wished to find the animal alive. Here we have a striking exhibition of time-sense as well as an example of all-absorbing affection and self-renunciation likely to result in suicide.

Love, gratitude, devotion, the sense of duty, and the spirit of self-sacrifice are proverbially strong in dogs, and only a "hard-shell" metaphysician, who neither knows nor cares anything about them, would venture to deny them all moral qualities, and to assert that they are governed solely by a regard for their own individual well-being. There are also many apparently well-authenticated instances of animals deliberately taking their own lives; and without too credulously accepting anecdotes of this sort, in which it is difficult to determine whether the creature was a *felo-de-se* or the victim of an accident, there is no psychological reason for rejecting them as old-wives' fables.

HOW TAUGHT OF THE SPIRIT.

Referring to the transition of Lady Sandhurst *Light* says: In 1886 Lady Sandhurst published, under the pseudonym of "Vivat Veritas," a small pamphlet, entitled "How I was Taught of the Spirit." It embodies the religious teaching that she received, chiefly through automatic writing. Her guide was seen by her in vision; she heard him speaking to her—she was both clairvoyant and clairaudient—and the teachings conveyed were of an elevated character, similar to, but not identical in doctrine with, those which I have published in my "Spirit Teachings," a book which Lady Sandhurst greatly valued. Her account of how she was taught of the spirit is very clear and instructive. Like many of us, when her eyes were opened she could see that her spiritual training had been going on from her earliest days. She was, however, unconscious of this spirit influence up to the year 1873, when she was five-and-forty years of age. Then, "in a moment of great and terrible anxiety," she heard a distinct voice, "which at once gave relief and consolation, both of which proved to be well founded." Four years later—her husband passed away in 1876—she saw in her writing room, as she was sitting quietly, two spirit-figures, both of whom she recognized and one of whom she "distinctly heard speak in a clear human voice." In the same year she seemed to hold a sort of spiritual conversation with a being who instructed and advised her.

BECAUSE efforts have recently been made to produce rain by means of dynamite and powder explosions, it is popularly supposed that the theory involved is a new one. This is a mistake. It is old enough to deserve respect on account of its age alone. In a book entitled "Memoirs of the Extraordinary Military Career of John Shipp," published in England in 1829, occurs a passage which will convince the rain-makers of to-day that they are not working out a new idea. The author, Mr. Shipp, who was one of the bravest soldiers who ever fought under the flag of old England, notes that after a hard day's fighting against the Nepaulese in January, 1816, heavy clouds began to gather. "I have been told," he continues, "that any particular noise in mountainous countries—more particularly the roaring of cannon—will bring down the clouds from above, and that rain will follow, and I once heard a gentleman account for it in this way. He said that all dark and thick-looking clouds might be said to be reservoirs of water; that any convulsion

would bring them down, and that when at a certain distance from the earth the earth's attractive power would draw the rain from them, and, when lightened of this burden, the clouds would again rise. How far this may be the case I know not. I can only say that if convulsion could cause rain, there was convulsion enough, for the roaring of the cannon kept up one continued re-echo. The evening closed in pitchy darkness. The rain soon fell in torrents, the thunder rolled in its bitterest anger, and the lightning shot in massive sheets along the mountain tops."

THE story which is published about a London dealer in canonical robes, or something of that sort, speaking of Bishop Nickerson as bishop of Boston, "for isn't Philadelphia in Boston, you know?" reminds me of a story told by a friend who recently returned from London. He happened to meet, while he was there, an Englishman, who said: "Ah, by the way, we had a clergyman of yours here last year. His name was, ah! Brooks, I think; yes, the Rev. Philips Brooks. Awfully clever man, too; awfully clever man." The Bostonian was delighted. "Did you hear him preach?" he asked. "Oh, no; but he was an awfully clever man!" "Did you ever read anything he wrote?" "Oh, no! But, you see, I had occasion once to call at his rooms at his hotel; he was not in, you know, but there on his table whose card do you think I saw? The bishop of London's! And then I looked a little further and there was a card of Prof. Snodgrass of Oxford and Prof. Gookins of Cambridge. Awfully clever fellow that Philips Brooks—doocid clever man, you know!"—*Boston Transcript*.

THERE are forty-nine societies organized for Christian effort on behalf of the Jews, at present expending together nearly \$500,000 a year. Of the sums expended these are specimens: The London Society, \$189,220; the British society, \$44,925; the Free Church, \$44,945; the Church of Scotland, \$28,700; the Irish Presbyterian Church, \$18,435. Money spent to convert the Jews is money wasted. Jews converted to Christianity are no better after than before their conversion. Judaism as a system of religion is more reasonable than Presbyterianism. Conversions to Christianity among the better class of Jews are very rare. A large proportion of those Jews who are induced to make professions of Christianity do so from pecuniary and social rather than from religious considerations. The money spent in trying to convert Jews might be more wisely and usefully expended at this time in relieving the wants of those Russian Jews who are oppressed and persecuted by the decree of a Christian despot and robbed by his Christian subjects.

SAYS the Chicago *Israelite*: At the great religious love-feast which is to be held as an adjunct to the World's Fair, and at which prominent representatives of all religions have promised to be present, there will be a great opportunity for an impressive display of brotherly love and Christian unity. I suggest that Cardinal Gibbons, seated upon the arch-episcopal throne, as a representative of the Pope, surrounded by the Catholic hierarchy of this country in full vestments, receive from the hands of the dignitaries of the Presbyterian church the following section of the Westminster Confession as just revised, and which reads: "There is no other head of the church but the Lord Jesus Christ, and the claim of the Pope of Rome to be the Vicar of Christ and the head of the church universal is without warrant in scripture or in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

IN Boston in 1660, Mary Dyar was hung on the old elm on Boston Common by the Puritans on the following charges: She said magistrates had no right over the conscience of men; that God made revelations now as much as ever—was just as near to George Fox as to Moses and Paul, and just as near to her as to Jesus Christ; that priests had no right to bind and loose; that we should call no man "Master" on earth; that sprinkling water on a baby's face did it no good, and gave no pleasure to God. Besides, she said that woman had just as much right as man. And when we bade her hold her peace, impudently declared that she had as good a right to publish her opinions as we had to publish ours. So we hanged her by the neck in the name of God and the Puritan church of New England. It is an act of religion. Glory to God and the vine he has planted in the wilderness.—*Rev. John Norton*.

A NEW thought reader, according to *Le Messenger*, has appeared; M. E. Delward, who is regarded superior to Cumberland. He is a young man of twenty-four years of age, of intelligent physiognomy, who has given some exhibitions at Brussels which have attracted attention.



GIVE US MEN OF BRAINS.

Yea, give us brains behind the plow,
Behind the counter's hem;
Set on the manufacturer's brow
Like royal diadem—
Yea, give us men of brains!

Of finer sense, of larger thought,
Wherever manhood reigns—
By all the powers of learning fraught
In might its kingship trains,
Yea, give us men of brains!

For they survive when empires fade,
When naught but dust remains;
To tell of lordly accolade
On time's impatient gains,
Yea, give us men of brains!

Brains for the mind, brains for the mart,
Brains for the home and hall;
In consecration set apart
For princely coronal!
Yea, give us men of brains!

—WOMAN'S WORK.

THE Society of Ethical Culture in Dorchester is a unique organization, and not the less interesting that its pastor is a woman.—Rev. Clara M. Bisbee, says the *Boston Budget*. Mrs. Bisbee is the daughter of Rev. William Babcock, an esteemed Unitarian clergyman of Boston, and after serving a few years as the minister of a Unitarian church in South Boston, Mrs. Bisbee founded and organized the society of which she is now the leader, for it is as a teacher rather than preacher that she prefers to be known. Mrs. Bisbee's life so far as she has yet lived it, is one presenting many unique features. In her earliest youth she was full of the missionary zeal, which took the form of continuous district visiting among the poor and the unfortunate. She had an especial talent for music, and at one time thought of devoting herself to the art; but about this time a class of special theological students under Rev. George Hepworth were admitted, under some special dispensation, to the divinity school at Harvard, and Miss Babcock sought and obtained permission to enter, although she was obliged to enter, nominally, as a visitor. But it gave her the desired privileges of the lectures. So for three years she "visited" the lectures, wrote her themes and pursued her studies. "Shall I write my graduating thesis?" she asked of Prof. Everett. He replied in the affirmative, but she was not permitted to read it. The Board of Examiners, however voted to give her the degree, but this was vetoed by President Eliot. Later she sailed for Europe, where she studied at Heidelberg under private tuition. In Berlin she met Mr. Bisbee, and they were married, and lived for some time in London, engaged in church and mission work. Mrs. Bisbee has been a devoted student of Herbert Spencer, and she forms her present work on his principles. She regards the functions of an ethical society as being that of stimulating knowledge, from which conduct will develop itself along harmonious lines. The society is doing valuable work, and is one of the most prosperous religious associations of Boston.

EDWIN ARNOLD in writing of Mr. Gladstone concludes thus: But signal as these qualities of Mr. Gladstone are, grand as his opportunities have been, and splendid—with all its mistakes and perversities—his record, he has had one supreme advantage which heaven bestows only on the most fortunate and deserving. He has had a noble and faithful wife, the fast friend, the faithful protectress, the sure support of her illustrious husband's years of toil and glory. Anybody looking even now on the comely face of "Katy," as she is always called at Hawarden by all except the young folks, would know that she had been a most beautiful woman; and when she and her sister were married on the same day at Hawarden to Mr. Gladstone and Lord Lytton respectively, never probably had two such handsome young brides been seen in the length and breadth of the principality. The occasion was celebrated among other ways by the publication of a volume of Greek and Latin translations dedicated *In duplice Nuptias*, "to the two-fold nuptials," and while that book shows the versatility of Mr. Gladstone's learning in his equally skillful command of Italian and Latin poetry, it stamps Lord Lytton

as the very best writer in Greek verse that we have ever possessed outside professional scholars. Mr. Gladstone's titled brother-in-law died, unhappily, by his own act in a frenzy of delirium produced by fever, but the light of an unbroken felicity has always fallen, as it well deserved to fall, upon the wedded life of William Ewart Gladstone and Catherine Glynne. Her solicitude for the noble life, with whose solace and felicity she has been charged, is upon all occasions touching, but occasionally becomes sorely tired by the irrepressible energies of her illustrious lord. Dining recently in the company of the distinguished pair, Mrs. Gladstone said to me: "I commission you, Sir Edward, to-night to keep my husband from talking to the opposite side of the table. He has a great speech to make soon and his voice is a little hoarse with a partly departing cold. Engage him as much as you possibly can in whispered conversation." Never did a faithful person more earnestly devote himself to a duty than I to that. I cheerfully allowed my turtle soup to grow cold and took little or no notice of a delicious mayonnaise while I humbly sought to lead the thoughts and talk of Mr. Gladstone into paths which I imagined would be most alluring. In the moment of apparent success somebody dropped on the other side of the table the remark that the Phenicians were a Semite people. The web I had woven round my eminent prisoner were broken like spider threads. He flew with quick intellectual swoop at the theorist, for he seemed to hold the view that the Phenicians were of another stock, and all I could do was to turn to Mrs. Gladstone and penitently beat my breast while she smiled a gentle forgiveness, and Mr. Gladstone, as is his splendid custom, *prenant la parole* and kept it to the delight and profit of the whole table.

A RECENT number of the Philadelphia *Ledger's* "household" column is devoted to the Southern woman students, particularly the medical student. She is pictured in "her gray serge gown, Tam O'Shanter cap of dark cloth, and daintily gloved and shod; with her soft voice and the winning manners so native to her." Efforts throughout the Southern States are being put forth to make obligatory that the position of physician in charge shall be held by women only in hospitals where insane women are sent for treatment. Virginia has just passed such a law. The Southern States were behind those of the North and West in making the move toward a medical education for women, as the records of the Pennsylvania woman's medical college, which they generally select, will show. In 1888 this college graduated one Southern woman, Dr. Callis Lee Haynes, of South Carolina. This year there are 25 in the college. Dr. Haynes has for the past two years served as resident physician in the insane asylum at Staunton, Va. Five of the students at the present time in the Pennsylvania college plan to go as medical missionaries to work in foreign lands. The rest expect to return South and take up general practice. The "Household" maintains "that there is not a Bryn Mawr college or other strong institution of learning, not a woman's club, or a woman's art class, or a woman student in the university law school, to say nothing of the biological, chemical and other special students, or a college woman's annex, but owes its existence, its toleration, or its triumphs to the position gained by the women who would study medicine here in 1850, and others elsewhere about that time." And further: There is not a diploma granted at Barnard college, or a certificate of proficiency at Harvard, but is owed, in the first place, to the courage for 40 years of the women students and graduates in this single profession, to Emily and Elizabeth Blackwell, of England and New York, and to Ann Preston, Emeline Cleveland and Harriet Sartain, of Philadelphia.

A REMARKABLE contest is going on in the Virginia Senate. It is over a bill which provides for the appointment of a female physician in the female wards of the insane asylums of the State. It passed the House almost unanimously, but has been bitterly lobbied against in the Senate by the doctors. Within recent years there have been some shameful scandals in some of the Virginia asylums. This was a potent factor in the introduction of this measure, which is earnestly championed by women all over the State, but the indications are that it will be defeated. The arguments used against it are that women are morally, physically, and mentally unfit to practice medicine; that it would mean the

importation of "short-haired Yankee" women doctors into Virginia; that no first-class female medical talent could be secured in the United States. One prominent physician of this city argued that female doctors might flirt with male doctors. The advocates of the measure have shown that there are now no less than twenty-three Southern women who have graduated in medicine and many others are studying, among them Gen. Wade Hampton's daughter. The bill passed the House almost unanimously, and is supported with three exceptions by the leading papers of the State, while it is overwhelmingly popular with the masses.

ALLEN G. THURMAN after a married life of fifty years thus refers to marriage: "Marriage a failure! Those who say so are poor guides and poor observers. They forget that happiness means contentment, and contentment does not rush into the newspapers. (Of course there are unhappy marriages, but this only proves that unfortunate couples have made mistakes. They are to blame, not the institution. I have been married half a century and marriage has been my salvation. My wife is the best friend I ever had. My advice to men and women is: 'Get married.' It is the only natural state. All nature hunts in couples, and nature is a far better teacher than a corrupt and selfish faction of society." And the man who paid this tribute to womanhood not long before his wife's death was the noblest Roman of them all.

It is pleasant to learn that Mme. Schliemann, widow of the discoverer of Troy's ancient site, is carrying on his work, which falls fittingly into the hands of one who is of Grecian birth and has long had a deep interest in the same line of studies that occupied her husband. She is said to be an accomplished antiquarian. The collection of antiquities gathered by Dr. Schliemann was left to the German Empire, and fills fifty-eight cases in the Royal Museum at Berlin.

LAKE PLEASANT.

A correspondent writes: The stockholders of the Lake Pleasant Association held a meeting at Greenfield on the 22d of February, at which nearly all the stock was represented. Mr. Henry C. Douglass, of Windsor Locks, Conn., was elected Treasurer; Mr. A. T. Pierce, of Boston, remaining President of the board of Trustees, and general manager, having associated with him, Mr. James Wilson, of Bridgeport, Conn., and Mr. A. T. Whiting of Utica, N. Y. The Secretary is J. Milton Young, of Haverhill. The meeting was harmonious in its proceedings, and a fine list of speakers and test mediums, are being engaged for the coming camp meeting.

REDUCED TO ONE DOLLAR.

We are gratified to be able to announce a substantial reduction in the price of that admirable book by Epes Sargent, "Scientific Basis of Spiritualism." Heretofore it has been held up to the price at which it was originally published, \$1.50. Now it will be retailed at \$1. It is an invaluable work for everybody and should be in the house of every intelligent student of the world's progress.

A GREAT mass meeting was held at Central Music Hall, Chicago, last Saturday evening in favor of an open World's Fair on Sunday. The meeting, held under the auspices of the American Secular Union, which has come West and is doing some good work of late, was made up largely of working men. Among the unions and societies that had sections allotted to them in the hall were the following: Local Union (55); American Flint and Glass Workers; Federation of Turners, thirty-five societies; United Carpenters' Council; Carpenter's Union, No. 28; Socialistic Labor Party; Glaziers and Glass Cutter's Union; Tin and Sheet Iron Workers; Cigar Maker's Union; Journeymen Tailor's Union; Amalgamated Society of Carpenters and Joiners; Printer's District Council, Ottawa,

(Ill.) Turnverein, Englewood; Social Science Society; Central Labor Union; Car-maker's Union, and Machinist's Union. Ringing speeches were made by Judge C. B. Waite, B. F. Underwood, Attorney H. C. Bennett, Mrs. Corinne S. Brown, Mrs. M. A. Freeman, M. V. Britzius, Charles Barry, and one or two others. There was but one sentiment manifested at this great meeting and that was in favor of an open Fair on Sunday.

Our friend Ex-Judge Dailey, of Brooklyn, in the interests of justice and humanity lately succeeded in securing the commutation of the death sentence in the case of an Italian named Trezza to imprisonment for life. (There was so much doubt as to the guilt of Trezza that the New York press commends Judge Dailey for his efforts and Governor Flower for his action. As a token of their appreciation the leading Italians of New York City and Brooklyn gave a banquet in honor of the law firm of Dailey, Bell & Crane and others who had been active in the matter. Judge Dailey was greatly surprised when at the close of the banquet the chairman, Banker Morosini, presented him with a massive solid silver service, suitably inscribed. Judge Dailey made a brief address, assuring the guests that he had simply done his duty and thanking them for the substantial and elegant assurance of their consideration. Speeches were made by Banker Morosini, Editor Bossotti, J. D. Bell and F. E. Crane.

On last Sunday Dr. Fred Willis closed a month's lecture engagement in this city, during which time he had many hearers not often seen at such meetings. If Dr. Willis and speakers of his calibre would only always speak their highest convictions on the practical side of things and unite for mutual benefit and the improvement of the rostrum there would soon be a higher intellectual, moral and spiritual standard, a healthier state of affairs.

"PROFESSOR" ACKERLY is successfully working Mississippi river towns with the stale spiritistic fake learned from Rothermel & Keeler years ago. His show is such a barefaced swindle that it is inconceivable how people rating themselves as ordinarily-intelligent can be deceived by it. The last heard from him was an account of his show at the home of one Dr. O. G. W. Adams in Dubuque, published in the Dubuque *Telegraph*.

A WRAPPER worn out in the mail, bearing ten 5-cent Italian stamps and apparently from the office of *La Spinge*, via del Boschetto, Rome, came to hand on Monday devoid of contents. We regret the loss and caution foreign correspondents to wrap matter in stout paper. Ignorant of the character of the enclosure we can furnish the postal authorities no description.

Our old contributor and staunch friend of THE JOURNAL, Mr. Silas Bigelow of Lake Mary, Florida, has the thanks of the office for a box of fine oranges grown on his own place. Some unknown California friend also has our thanks for a similar favor.

AMERICAN Notes and Queries, 619 Walnut street, Philadelphia, offers \$100 in prizes, (first prize, \$50; second, \$25; third, \$15; fourth, \$7; fifth, \$3.) for best answers to one question. The question is: "Which is the longest word in the English language?"

AN experience in "Pure Spiritualism," is the title of a very interesting and important paper which will appear in THE JOURNAL next week from the pen of Professor Elliott Coues.



PSYCHICAL EXPERIENCES.

TO THE EDITOR: On the afternoon of January 5th 1892, two strangers to us called and introduced themselves as Mr. C. F. Dilse, formerly of Troy, Ohio, now of Kansas city, Mo., and J. T. Holcomb of Marshfield, Mo., both in the employ of the Reliance Manufacturing Company of Kansas city. They stated that they had been informed by the proprietor of the hotel that we sometimes held seances for spiritual manifestation at our home, and begged the pleasure of attending one that evening. I told them to come at eight. At the appointed hour, neither of the gentlemen having put in an appearance, we closed the door and commenced the sitting, a few other friends being present. The sitting lasted about an hour. Just as we had arisen from the table and the two or three visitors were leaving, the two gentlemen came, bringing with them a third party whom they introduced as Mr. R. M. Wilson of Troy, Ohio, who, Mr. Dilse, said, had been a schoolmate of his. But they had not met previous to that evening for five years, and their accidental meeting at the hotel, (neither knowing that the other was in the State), had hindered himself and his friend who were engaged for the sitting, until the hour had passed. As Mr. Wilson had to go south the next morning he was very anxious to have a sitting, so to oblige them we consented and myself, wife and the three gentlemen sat down at the table.

Raps soon commenced, and in asking the question "Are you a friend of mine?" the signal "no" was given by raising one side of the table. Mr. Wilson and Mr. Holcomb sat at one side of the table, I at the other; Mr. Dilse at one end, and my wife at the opposite end. The table was raised from the side where the two gentlemen sat. When Mr. Wilson asked "Is it a friend of mine?" the answer came "yes," the signal being given by raising the side of the table as usual.

Mr. Wilson asked "Will you spell your name?" Three raps came, indicating "yes." Mr. Dilse, at the request of the other sitters called the alphabet and the name "Small Willis" was spelled. We asked if any one present knew any body that would correspond to that name. Mr. Wilson said that he knew a man in or near Troy, Ohio, named Willis (he had spelled his last name first) Small, but so far as he knew he was still living. I asked the question "Did you pass out within the last month?" and the signal "yes" was given. I asked for one rap to be given for each day since he had passed out of the body, and the side of the table raised fifteen times. Counting back fifteen days from the date of the sitting, as given at the head of this article we found that his demise would have occurred on the 22nd of December, 1891. The question was asked "Did you pass out in the morning of that day?" "No." "In the afternoon?" Three raps. "Will you rap out the number of the hour in which you passed out?" Five raps were given, indicating that it was five o'clock in the afternoon. "Did you pass out at five o'clock in the afternoon of December 22nd?" Three raps.

We then asked the spirit to rap when we named the disease of which he died, and three raps were given when "la grippe" was named. All three of the gentlemen averred that they knew nothing of the death of Mr. Small; indeed Mr. Wilson was the only one of the three who knew him. We, wife and self, did not know such a person.

On the following Monday, Mr. Dilse, whose business had taken him away for a few days, to the same town Mr. W. went to, returned and told us that Mr. Wilson had informed him that the message had been confirmed in every particular.

Mr. D. further stated that he had known Mr. Wilson from boyhood, and believed him incapable of telling a falsehood in regard to the matter. The table was a solid board and could not have been moved in the manner it was fraudulently, without the knowledge of the other sitters, for the room was well lighted.

Now was that message given by the spirit of Mr. Small, or by the sub-ego of Mr. Wilson, he being the only one of the party who knew Mr. Small?

Mr. John Burgess who is engaged in the business of buying and shipping poultry

try at this place had his business house destroyed by fire on the night of January 30th, and on the noon train on the 31st, he received a letter from his wife who was visiting her parents in Illinois, 226 miles away, in which the following paragraph occurred: "I had a strange dream about you last night. I dreamed I saw you and pa running in your bare feet, towards your business house which was burning."

The letter was written January 30th. The dream occurred the night before the fire. Mr. Burgess says that his wife has often had presentiments.

Mrs. Ella Stern, a lady living in New Columbia, Ill., in a letter to my wife, says that her brother was convinced of spirit return in the following manner: He had gone to a seance with some friend when his brother-in-law, (Mrs. Stern's deceased husband,) came and rapped at the table. He was asked to spell a message, and when the alphabet was called the information was spelled out that a young lady of his acquaintance, a resident of the town, but who was at the time away from home visiting, had been killed at about ten minutes before sundown that day, by a fall from a horse. The young man laughed at this message, but the power manifesting assured him it was true. He then asked if he should telegraph and find out, and was told to do so. He arose from the table, went to the telegraph office, and wired to some one in the town where the lady was visiting, and found it was substantially true that she was killed that evening from a fall from a horse. Mrs. Stern was skeptic herself before her husband's death, although she had seen various spirit manifestations at our sittings when here and her husband was a good medium. Since the death of her husband and their only child, she has received messages from both, that she says have fully satisfied her of their spiritual origin. Yours truly,

S. T. SUDDECK.

A letter addressed to the post master of Troy, Ohio, by a representative of THE JOURNAL asking in regard to Willis Small, elicited the following reply, which would seem to indicate that our friend Dr. Suddick was imposed upon in some way in regard to the gentleman alleged to have passed away.

DEAR SIR: Willis Small lived near Troy many years and then moved to Troy where he now lives. He is not dead but liveth. He just returned from the west a few days ago, and his wife told me he would be here for five or six weeks. Chas. F. Dilts formerly lived here but went to Kansas city a year or so ago. R. M. Wilson came home with Willis Small I believe. J. T. Holcomb don't know. Respectfully

N. C. CLYDE, P. M.

Troy, Ohio.

ONE SIDE.

TO THE EDITOR: The esteemed JOURNAL is praised among Spiritualists and their enemies for its warfare against fraudulent mediums; but does it always as vigorously attempt to discern the reliability of reports of fraud? I hope so, and that the admission to its columns of Chas. W. Hidden's proof-barren denunciation of Mrs. Mott-Knight was a mistake.

Mrs. Knight's record, her character, her thousands of friends among the best Spiritualists and investigators; the fact that I have never before known of a charge of fraud against her; that among her friends and believers are Lyman C. Howe and others of like character; that I have investigated her slate-writing more fairly and thoroughly than Mr. Hidden seems to have done—explain the piquant brevity of this letter and my not asking your space for a review of facts. If Mr. Hidden's self-presenting say-so has any believers, they may want more proof in its denial than the above. But, Mr. Hidden prevents argument by confining his charge to—I saw, I detected, I condemn. "As a Spiritualist," he asks THE JOURNAL to denounce a reputable lady and medium on the authority of a league of "magicians,"—one of them "a wealthy, retired physician and one of the best magicians in America." Honest exposure of dishonest fraud is the desire of all sincere Spiritualists and outside observers, and certainly does "win transient enemies among phenomena inebriates;" but how few magicians are honest in their claims and especially in their charges against spirit power which is so often their best ally.

The four "magicians" Mr. Hidden assures us "knew a thing or two about tricks." Therefore, they found tricks. Is it not a well-known rule that those who

loudly claim to know "tricks," look for "tricks" and always find "tricks." This is not only true of determined doubters, but also of self-praised guardians of the truth. Some of the well known features of Mrs. Knight's slate-writing are: No pencil; often no contact with the slates in any way by the medium; great length and reasonableness of messages received; and, in particular refutation of Mr. Hidden's charge of prepared slates, the fact that messages are often received through her, and new slates riveted together and not previously seen or touched by the medium.

Mr. Hidden cannot expect his "partly developed" slate to be taken in evidence; but if he can arrange for a meeting with Mrs. Knight whereat his "black art" shall come under the test, a forfeit may be arranged which would make it profitable to him to duplicate with his art Mrs. Knight's manifestations.

Sincerely,

W. A. MELLON.

Kansas City, Mo.

THE OTHER SIDE.

TO THE EDITOR: I have just read in your JOURNAL of February 12 an article from Dr. Charles Hidden of Newburyport Mass., giving the public something in regard to Mrs. Mott-Knight's mediumship. Mrs. Knight has been in Topeka and I know her very well, and while I think she may have some mediumship, I am quite sure she mixes lots of fraud with it. I discovered one of her frauds on her first visit here about nine or ten years ago. She was then not Mrs. Mott-Knight but was living with the other one; I do not remember his name, but she has since "shipped" him and I suppose married Mr. Knight as she goes by his name, and has visited here with him once since. The first time Mrs. Knight was here and whilst she was not Mrs. Knight, but Mrs. somebody else whose name I have forgotten, she all at once discovered she had developed a new phase of mediumship which she played on a good many, but especially on my friends at whose house she stopped a few days, and my husband and myself—my husband was then living but has died since. Her game was this: she would make a peculiar noise through her teeth, a sort of whistle, and this she called spirit whispers. Another phase was this: She would make a heavy stomach sound; that she said was the voice of her Indian guide. There was only a rumbling sound and no words, but she said she, and she only, could interpret it. This Indian would sometimes ask in his way for articles which he wished his medium to have, and his medium after interpreting what he said was pretty sure to have a present of the article the Indian had been begging for.

After a while I began to suspect the medium, and then to watch her, but said nothing to my friends. I found with very little practice that I could do it as well as she could. The day after she left, a friend coming in, I commenced the whispering. I saw the lady looking around very strangely but I said nothing, and soon I began the guttural stomach sounds. Then my friend exclaimed "am I crazy or what is the matter; I certainly hear that Indian." I then explained the whole thing; my friend will testify to this as well as to some other things in regard to the slate-writing. I have since read an article from some one in some paper about Mrs. Mott-Knight's wonderful phase of mediumship of this same character. We have not made these things public; for what is the use? More than half the people would rather be humbugged than not, and any one that wants facts is called a fraud-hunter. Reading Dr. Hidden's article made me feel like adding my testimony to his as I am some acquainted with him, and the Dr. Merrill he speaks of is a relative of my husband by marriage.

Mrs. ENOCH CHASE.

Topeka, Kan.

IN THE INTERESTS OF PEACE?

TO THE EDITOR: "The Coming Climax," recently brought out from the same press which issues *Unity*, is a book which has excited astonishment not only among readers of *Unity* but among some of the most radical writers, and challenges inquiry as to its motive or inspiring cause.

Its key note and spirit are most reliably found in the book itself and on that point a few extracts may throw some light. "When Channing spoke... there were only two millionaires in America, Stephen Girard [typical fiend!] and J. J. Astor. There are now over 3,000. Then the rule of great corporations was unknown, while now they devastate our whole land. The

evil and peril then existent have increased an hundredfold." The spirit of the work is further shown by abundance of epithets such as "The Triumphant Plutocracy," "Capitalistic Knaves" etc., etc., *ad nauseam*. P. 112: "The great American middle class is big and strong, it is rich in blood and solid in muscle. Its voice is public opinion and its will the law of the land," yet on the same page he says "The Triumphant Plutocracy, which has by craft and corruption usurped the Government of this Republic"... P. 117: "Ranked against these eight millions are about three millions who back up the plutocratic *Status quo*." P. 119: "Issue is now squarely joined between them. These rival forces hate one another with a hatred that is deep and dangerous"... "Our national atmosphere is charged with moral dynamite and any accidental shock may give it physical expression." Let us pass from p. 119 to p. 277, where "within the next five years a rain of fire and blood" is hinted at: thence to p. 290 where "capital and labor have joined issue in a combat to the death in the American republic"... There is hate, and dangerous hate, on both sides. It is utterly out of the question for their differences to be compromised by the parties themselves... proof on proof of the absolute impossibility of their peacefully coming together and reconciling their animosity." P. 291. The writer speaks confidently and without reservation concerning this perilous hatred, because he is sure of his facts.

Let us turn to p. 308 where we get a hint of vigilance committees, thence to p. 321 where complete organization of all workers is shadowed, thence to p. 347 where there "is an almost certain indication that black days are indeed close upon us" and where the writer "turns his back on the past and goes fearlessly forward into the future."

On p. 353: "The millionaires now dictate the actions of all municipal, county, state and government officials at their will." On p. 354: "The millionaire is dishonest, greedy and cruel and believes in no agencies save craft, gold and force. He would remorsefully slaughter millions of lowly people if he could thereby establish his tyrant rule upon an unshakable foundation." On p. 356, "the plutocrats believe in killing opposition by shooting down all who protest against their oppressions."... p. 357, "there is an army of 32,000 drilled and disciplined Pinkerton thugs in this country. Who pays it? Why, the plutocrats." P. 370: "The divine principle of the brotherhood of man is now secretly making way... Very soon dynamite, the democrat, may step forth... The aristocratic oligarchy is busily mobilizing the Pinkertons, the regular army and the National Guards... The plutocrats and producers are fronting each other in the order of battle."

P. 409: "Boom! Boom! Boom! What is that? The Dynamitard is here.... Where are the military? Gone, annihilated, withered into nothingness by an all-devouring flame, and a hungry populace, crazed with rage, are masters."

Having reached this dire and appalling climax it is scarcely worth while to wade through seventy additional pages of dismal details of destruction. Four hundred and eighty pages of sound and fury!!

Such is the book which its publishers say is written wholly in the interests of peace. I need not challenge the intelligence of your readers by denying such a statement, nor by offering any interpretation of the foregoing extracts.

The question which defies any attempts at solution is, how can any possible good result from such vehement and wholesale denunciation of a class which the writer estimates at 3,000 people in the United States, and which includes among their number such names as Crerar, Cooper, Carnegie, Cornell and a host of others whose benefactions have rendered them immortal.

J. T. DODGE.

SOCIETY OF ETHICAL SPIRITUALISTS.

TO THE EDITOR: The new society of Ethical Spiritualists recently celebrated the first anniversary of their birthday. The treasurer reported no debts and a balance on hand for the coming year. Our meetings have been interesting and helpful—our exchanges men and women of exceptional ability. Our pastor Mrs. H. T. Brigham exchanges with Mrs. R. S. Lillie the 1st two Sundays of March. At our annual election the officers of the society were all reflected for the coming year.

B. V. CUSHMAN.

New York, February 22.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Crisis in Morals. An Examination of Rational Ethics in the Light of Modern Science. By James Thompson Bixby. Doctor of Philosophy in the University of Leipzig. Boston: Roberts Brothers, 1891, pp. 315. Cloth, \$1.00.

Dr. Bixby in this work states clearly and fairly the position of Herbert Spencer in regard to the basis of ethics, and gives the distinguished philosopher credit for large contributions to the thought of the age. Furthermore he expresses concurrence in much that Spencer has advanced; at the same time he examines critically the leading propositions in the "Data of Ethics," takes exception to its theory of the experiential origin of conscience and offers objections to it which, if not unanswerable are at least ingenious and plausible. These objections may form the subject of an article in a future number of THE JOURNAL and will not be discussed here. Dr. Bixby is able, lucid and candid, and he writes as one confident of the essential truth of his position and the superiority of the ethical philosophy which he defends over the system that he criticizes. The work is perhaps the best critique of Spencer's "Ethics" that has been published.

Fetichism. A Contribution to anthropology and the History of Religion. By Fritz Schultze, Ph. D. Translated from the German by J. Fitzgerald, M. A. New York: The Humboldt Publishing Co. 28 Lafayette Place, pp. 112. Price, 30 cts.

This volume, one of the best on the subject ever written, goes into an examination of the mind of the savage, his intellect and his morals, the relation between the savage mind and its object, and then discusses the subject of fetichism in the light of the fullest of knowledge. The belief in fetiches, fetich worship, fetich priesthoods, fetichism among non-savages; stones, mountains, water, wind, plants, animals and men, as fetiches; the highest grade of fetichism, the worship of the moon and stars, transition to sun worship and the worship of the heavens, are all considered in a manner both instructive and interesting. The work is a contribution to psychology and, it may be said with equal justice, it is a contribution to mythology, since fetichism is the first step in religion. The Humboldt Publishing Company has placed the public under obligations to it for putting in a cheap and readable form, a work of such great value to common readers interested in religious and psychological studies.

Spiritism. By Edelweiss. New York: United States Book Co., (Successors to John W. Lovell Co.) 150 Worth st., pp. 135. Paper, 25 cents.

This little work by an earnest Spiritualist gives an account of spirit manifestations observed by the author, indicates the folly and peril of seeking communication with the Spirit-world from unworthy motives, and testifies to the elevating influence which true Spiritualism carries with it. In the opening chapter the author says, "In my youth a novel amusement was introduced into Sweden called table turning. In answer to my inquiries as to what this might be, I was told that it was something new and remarkable which had been first discovered in America, where it had created a great sensation, had been brought to England, France and Germany and finally gained a footing in Sweden." The experiences of Edelweiss from that time onward, as well as the reflections interspersed in his chapters, are interesting.

MAGAZINES.

The *English Illustrated Magazine* for February has for its frontispiece a portrait of Mr. Arthur Balfour, first Lord of the Treasury, following which is a sketch of "The Fourth Party," by Henry W. Lucy. There is in this number also a portrait and sketch of Mrs. Humphrey Ward. "Locomotive Works" at Crewe, by C. J. Bowen Cooke, and "How Pianos are Made" by Joseph Hutton, both illustrated, are among the instructive articles. There are stories by Henry James and Mrs. Oliphant, with illustrations. A very attractive number. MacMillan & Co., 112 Fourth ave., New York.—Perhaps the most important article in the March number of the *Atlantic Monthly* is "Why the Men of '61 Fought for the Union," by Major General J. D. Cox (at one time Governor of Ohio, and

Secretary of the Interior, and now Dean of the Cincinnati Law School), which furnishes another aspect of the principles involved in the contest between the North and South, and which will be read with interest by those who have enjoyed Professor Shaler's and Professor Gildersleeve's views on the same subject. Another important article is by Professor George Herbert Palmer, of Harvard University, who writes on "Doubts about University Extension," a scholarly paper, which will command the attention of the many persons interested in the work of university extension through the country. Mr. Crawford continues his serial of Italian life, "Don Orsino," and Miss Isabel P. Hapgood has a vividly written paper on Russian travel, called "Harvest Tide on the Volga." Miss Agnes Repplier contributes an interesting essay on "The Children's Poets," in which she demonstrates that it is not necessary for children to understand poetry to enjoy it; and that very often children do not understand precisely the infantile kind of poetry which is written for them, but prefer poems like Tennyson's "Lady of Shalott," which not all grown people comprehend.



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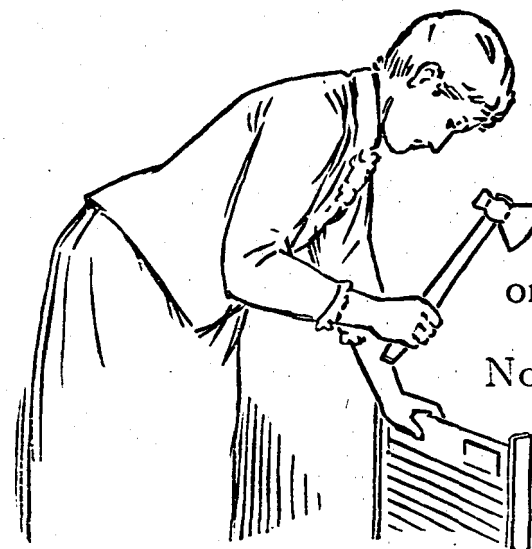
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FROZEN FOOTSTEPS.*

Beautiful snow, for such does it go,
 Beautiful snow do I say,
 Men hurrying by with beaming eyes,
 Searching for something to-day.
 Lanterns and torches shine bright through the
 night,
 Through the mist, the frost and the snow;
 A father was found under a tree he had felled,
 Out, out in that beautiful snow.

His children looked for him, Annie and Hans,
 As wandering away in the night,
 Crying and sobbing in anguish aloud.
 "Shall we ever see father to-night";
 A bright light they saw, and an angel appeared,
 "Oh, mother! Oh, mother!" they cried;
 She embraced them, and kissed them, and put them
 to sleep.
 Out, out in that beautiful snow.

A big throng of men in a group looking down
 On two little souls now made one;
 They were tightly frozen in each other's arms
 By that great and omnipotent One.
 So out in the cold, the frost and the snow,
 Out in the bleak and the cold,
 Three souls were united by that cold world of ice,
 Out, out in that beautiful snow.

A fair spirit hovered o'er those men of the world,
 As they in pity looked down
 On the three frozen friends lying side by side.
 What of the four that should lead to the fold?
 They little thought of the meeting above,
 Of the father, children, mother and all,
 When led by the angel Love;
 So out in the winter's cold that night, out in the
 whirling snow,
 Four souls were united by that cold world of ice,
 Out, out in that beautiful snow.

*Many years ago there came to Montana, and to
 one of our mining camps, a father and his two
 little children. Everyone noticed how fond the
 father was of his children, and they of him, even
 amidst the hurry and bustle of a mining camp.
 The writer caught the little family circle in sweet
 converse one evening, and the father was inform-
 ing his little ones about their angel mother, who
 had died giving them birth, in a far-away distant
 land, where the rose and vine so closely grew and
 where on a beautiful river happy couples still
 sailed. He instilled into the little ones' minds,
 thoughts of his happy youth, and said "I want you
 to be always good, and if by chance anything goes
 wrong think of your angel mother, and let your
 thoughts go to her for she is watching you and,
 apparently so far away, she is yet very near to you
 at all times." This conversation occurred when
 the leaves were turning golden; so from sunny,
 golden days I respectfully refer you to "Frozen
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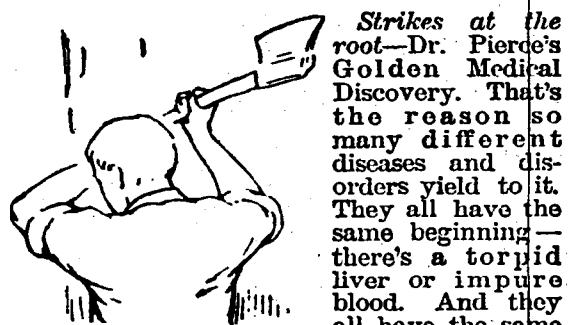
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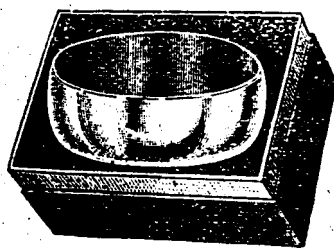
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A TABLE OF CONTENTS.

An Oakmont mother picked up the jacket
of her twelve-year-old boy and marveled
at its weight. She did not marvel so much
after she had taken the following articles
from the pocket: A broken and rusty iron
toy pistol, a book strap, a yard of top
string with a tin button at one end of it, a
piece of dog chain, a bunch of bristles, a
pocket mirror, a rubber cork, two hickory
nuts, toy watch and chain, match safe,
three marbles, part of the works of a watch,
combined pencil and penholder, cartridge
shell, a screw, two wire nails, piece of
tailor's chalk, several pebbles, three tobacco
tags, small corkscrew, two pieces of lead
pencil, slate pencil, piece of wire, piece of
blue chalk, a pen wiper, a hair curler, toy
sleigh bell, shoe button, cancelled postage
stamps, several scraps of paper and some
odds and ends that defied classification.

"What are you doing with all that stuff?"
queried the mother, as she surveyed the
outfit for a junk shop.

"That's nuffin," replied the urchin.
"You ought to have seen it before I traded
off the other things."—*Pittsburg Chronicle
Telegraph.*

ANOTHER one on the dominie: He was
trying to explain the Darwinian theory to
his class, when he observed that they were
not paying proper attention. "Boys," he
said, "when I am endeavoring to explain
to you the peculiarities of the monkey I
wish you would look right at me."

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says a gushing visitor to the lady of the
house. "Yes, he is a handsome boy, I
think." "Oh, indeed, he is. He is the
perfect image of his father, the perfect
image. Don't you think so?" "Well, I
don't know. I never saw his father. We
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Chicago, Ill., or James Barker, C. P. A.,
Monon Block, Chicago, Ill.

BOY'S ESSAY ON COLUMBUS.

Columbus is a great man and is known
even now for miles around, although it is
400 years since he immigrated and discov-
ered the United States. He is very fond
of finding out things, and the roundness of
the earth like an orange or a ball is due to
him. He also made an egg sit up, which
is harder, my mother says, than making
boys do the same in church like me. I
wish my father was more like Columbus's
must have been, for when I tried to make
an egg stand up on end he told me to stop
right away or I'll send you to bed. Who
knows what country I might discover if
my parents did not discourage me right
in the beginning, just as I was ready to
start out and begin to commence?

Columbus didn't have a much easier
time than I do though. Everybody
thought he was crazy, and several times
he was incarcerated behind prison bars for
various things, and once he came before a
large number of people in chains.

He fell in with King Ferdinand and Isa-
bella, who gave him enough to pay his
fare over to the United States, which he
went to, though it was slow work, and
some of the sailors said, let's go back, but
he wouldn't, which was good for us, for
if he had have where would we be living
now? In Turkey, maybe, where the peo-
ple ain't Christians, but Mausoleums, and
are ruled by suitans, who get elected be-
cause their fathers have just died, and are
thrashed every fifty years by the aristocrat
of all the Russians, which would be ter-
rible.

Columbus was nearly three months cross-
ing the ocean in three boats. He set sail
August 3, 1492, at 8 o'clock in the morning,
and the cyclopedia says the first thing he
did was to weigh his anchor, though it
never says why. Then he sailed right
ahead for three days, when he broke his
rudder and had to go to Africa to have it
fixed, which delayed him some and the
crew got mutinous, which he immediately
put a stop to and set out again, this time
keeping up until he got to America, where
he planted his flags and said; "Oh, never
mind about that," to the mutinous sailors,
who said they were sorry they had been
mutinous.

Then he kissed the beach and told the
proprietor it belonged to King Ferdinand
and Isabella, but the proprietor never
murmured. Then he went back to see
King Ferdinand and Isabella, who made
him round shouldered with honors and
riches, which Columbus liked so much
that he started out again and discovered
America several times more before he died,
but it got monotonous to people after a while,
and for a time Columbus ceased to be a
great man, even King Ferdinand and Isa-
bella going back on him. He died in 1506
and had several fine funerals.—*Harper's
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Coast last year. The following telegram,
just received, indicates the success of the
tour of the International League:

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George H. Daniels, G. P. A., N. Y. C. &
H. R. R., Grand Central Station,
New York:

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in convention assembled, direct us, by
unanimous vote, to announce to you their
safe arrival in San Francisco, and heartily
thank you for the safe transmission across
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—The Press, New York, Jan. 18, 1892.

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"Your honor, I ask to be excused on the ground of incapacitation. I am a foreigner."

"Ever been naturalized?" queried the judge.

"No, sir."

"Where were you born?"

"In Minnesota."

"Minnesota is in the United States."

"Yes, your honor, but doesn't the Bible say that we are all wanderers and foreigners on the face of the earth and not capable of judging our fellow-men? Under that law I claim to be a pilgrim and incapacitated from serving on a jury."

The face of the court was a study during the delivery of this remarkable speech, and without a moment's hesitation he remarked:

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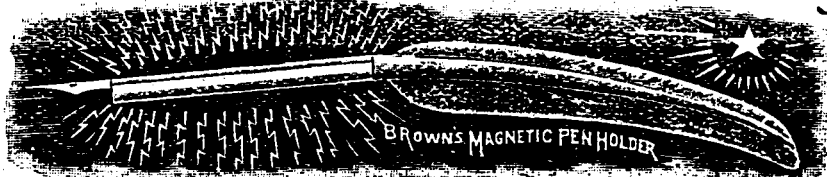
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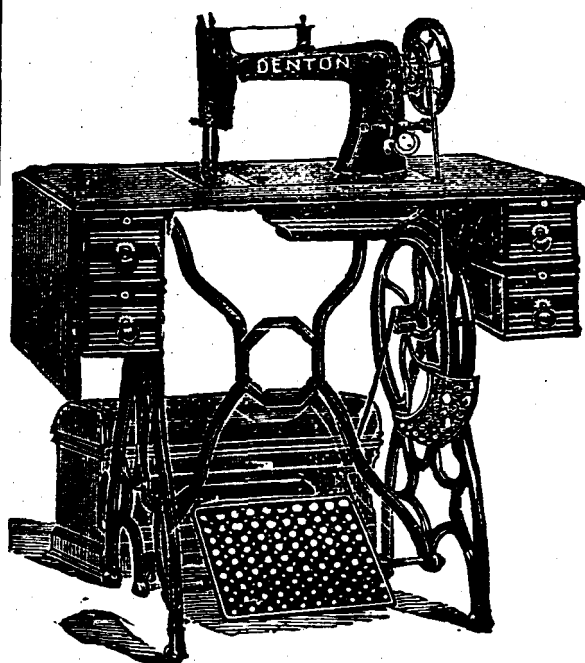
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CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPIERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

CHAPTER V.—THE HIGHER HEAVENS (continued).—Description of them.—Gardens.—Furniture.—Mr. Owen's description of his own home in the fourth heaven. Employments of spirits.—Every desire of good spirits gratified.—The manufacturing heaven.—Temples, halls, theatres.—Hunting, fishing riding.—Farms in the heavens.—Scientists in the heavens.

CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spirits. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmary in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Atheists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O, weary heart"

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TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.

CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammethicus. Prophecies regarding Cyrus. The "Golden Star" of Persia.

CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese.

CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. "Vespasian at Alexandria." A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.

CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.

CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.

CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.

CHAPTER V. THE SPIRITUALISM OF THE WILDERNESSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennols War.

CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley.

CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seersess of Prevos.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.

CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.

CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for siphons and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.

CHAPTER IV. MENTAL DISEASES little understood. CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.

CHAPTER VI. SKEPTICISMS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethnoplans.

CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

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CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.

CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER." CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

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CONTENTS.

FIRST PAGE.—Topics of the Times.

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THIRD PAGE.—No Personal Devil. Unintelligible Language.

FOURTH PAGE.—The Open Court. — Things Seen and Heard. A Notable Addition to Fiction.

FIFTH PAGE.—The Supremacy of the Spiritual. Religion.

SIXTH PAGE.—Religion. Dorothy Spurgeron's Legacy.

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TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.

ELEVENTH PAGE.—Frozen Footsteps. Miscellaneous Advertisements.

TWELFTH PAGE.—A Table of Contents: Good Cooking. Go South Via The Monroe Route. Boy's Essay On Columbus. Finest Train on Record. Miscellaneous Advertisements.

THIRTEENTH PAGE.—Not Fit For a Juror. Changes in Health. Miscellaneous Advertisements.

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The publisher personally asks every friend of the paper to make a special effort during the month of March to increase its circulation. THE JOURNAL will be sent three months on trial for fifty cents, and specimen copies will be supplied free to all applicants and to all addresses furnished.

The full bench of the Supreme Court of Massachusetts has rendered a decision affirming the decree of the Superior Court, in the case of Peck vs. Peck. Readers of THE JOURNAL will remember that the libel was filed by W. F. Peck against Sarah F. Peck (Mrs. H. S. Lake) on the ground of desertion and that the Superior Court dismissed the libel for the reason that though the parties had cohabited under a contract made in Oregon to live together as long as the union should be agreeable, had never been legally married. The Supreme Court says: "There is nothing in the law of California, where the parties had their domicile, or in the law of Oregon, where the contract was signed, which recognizes an agreement to live together so long as mutual affection shall exist, as a marriage contract. We have, therefore, no occasion to consider whether, by the law of either of those States, there can be a marriage by a mere contract, without a ceremony. There being no marriage, their subsequent cohabitation points only to the illegal contract under which it began. There is no room for any presumptions. We find nothing in the laws of the States where they lived together which recognizes a cohabitation as a marriage. Decree affirmed."

THE St. Paul Daily News has been purchased by Mr. Clarence E. Sherin, who with his brother, also an able newspaper man, were among the most active in extending courtesies to the delegates of the National Editorial Association last summer. Now that the Sherins have hold of the News the business end of that lively paper will at once take on a different and improved aspect. The paper will be thoroughly independent in politics, but with Republican proclivities, we presume.



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ESTABLISHED 1865.

CHICAGO, MARCH 12, 1892.

NEW SERIES—VOL. 2, NO. 42.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

MR. LOUIS BLASE, of Cincinnati, who was a Catholic, writes: I presume you have seen that the Catholic church has revoked not only all the rules for the season of Lent, but has abolished the rule which requires all the faithful to abstain from all meat on Friday. As a reason for such action it is stated that an unusual amount of sickness pervades all parts of the world at present. I must confess that when I saw this in the daily paper, it took my breath away and I think, that only a Catholic can fully understand the immense—shall I call it progress? which has been made in this one measure. I have always regarded the observance of Lent and the Friday rule of abstinence from meat as much of a basic principle of the Romish Church as the confessional and the other sacraments.

A RELIGIOUS revival of unusual intensity has been in progress for some weeks at Corning, Iowa, under the auspices of the Free Methodists. A number of the victims of the excitement have shown symptoms of insanity, and attempts have been made to break up the meetings. Nothing is gained generally by interfering with such exhibitions of religion fanaticism. They are natural manifestations of mental conditions which have survived from the past and which, under the influence of such preaching as that of those who conduct these meetings, are liable to break out into active revivals. These revivals from an intellectual and moral point of view are humiliating spectacles, but less harm is likely to result from them than from attempts to stop them by coercive measures. Parents who allow their children to be drawn into such maelstroms of religious excitement show lamentable lack of knowledge and good sense. The preachers who "get up" these excitements, who produce the conditions necessary to these volcanic upheavals of religious emotion, are usually men or women who have very much in common with those who shout from the benches. The millenium is a long distance ahead of us.

At a recent lecture given in this city Attorney John F. Geeting said that our courts are imposed on by shysters who often possess neither the knowledge nor moral character to be admitted to the bar. They flourish mostly in the justice and police courts. But the courts of record are not free from them. They are generally an ignorant and unprincipled class, who neither know nor care to know the law and whose sole object is their own gain. They impose mainly on the poor and especially the foreigners, many of them being able to speak in Polish, Bohemian or some other foreign language. A statute should be enacted Mr. Geeting said, requiring all attorneys at law to register with the Clerk of the Circuit Court of any county in which such attorney may have an office or be in general practice of the law, and requiring the Clerk of the Circuit Court to issue annually a printed list of all such attorneys in his county and a semi-annual supplement, such list and supplement to be furnished free of charge to each judge and clerk of any court of

record in the county, also to the sheriff, coroner, jailer, keeper of each police station, keeper of any house of correction, to each justice of the peace and each police magistrate in the county. A penalty should be provided for failure on the part of any attorney to so register.

A CHICAGO man has brought suit against Mr. Schweinfurth, the Rockford imposter, for \$50,000 damages for the alienation of his wife's affections, says a Chicago daily. From his own allegations in the case the Chicago man seems to have been notably abused, as have many others; but a lawsuit for damages does not constitute an adequate remedy, because there is no likelihood of collecting the judgment after it is obtained. In fact, the laws seem not to contain an adequate provision for this latest of confidence games, the bogus messiah lay. The lay appears to be growing in popularity. It is worked in Chicago, in Rockford, and up north a little way a professor of it was driven out of town the other day by indignant citizens. Considering the ease with which the dodge is worked, the immunity from arrest which it offers and the large returns it brings, it is fairly a wonder that it is not even more in vogue among the gentlemen whose earnest aim in life is to secure a maximum of comforts for a minimum of labor. The next legislature might make a special enactment providing a way for setting Mr. Schweinfurth and his imitators to laying pavements and repairing sewers for the public good and for consigning his "angels" to a penitential term in the Erring Woman's refuge or the Asylum for the Feeble-Minded as the circumstances of the several cases may dictate.

The *Voice*, the well-known and widely circulated organ of Prohibition complains of unlawful action on the part of postmasters in ordering the discontinuance of that paper without the authority and against the wishes of persons to whom it was sent. This is what the *Voice* says: "The *Voice* has up to date received notices from twenty-six postmasters unlawfully ordering its discontinuance to the farmer readers who are receiving the paper free under the farmers' fund. The reasons given by these postmasters for thus unwarrantably and criminally interfering with the delivery of the United States mail are that the farmers to whom *The Voice* is being sent 'fail to receive it,' 'do not want it,' 'refuse to take it out of the office,' etc., and that consequently the paper remains 'dead' in the offices. As before stated these reports of the postmasters, accompanied in many instances by the return to the publishers unopened, of the bundle of *Voices* addressed to the farmers, were thought to be strange ones, inasmuch as the names of the beneficiaries under the farmers' fund had for the most part been laboriously collected by Prohibitionists, and forwarded to *The Voice* on the understanding that a promise had been secured beforehand from each farmer that he would agree to receive and read *The Voice* for six months, free of charge to him, he being given to understand that the paper was sent to him through a fund raised by Prohibitionists that he might hear our side of the case. At these twenty-six post-offices from which the postmasters, notified *The Voice* that it was 'not wanted,' letters of inquiry

addressed by *The Voice* to the farmers brought back nearly one hundred answers from the farmers that they had not ordered their postmaster to stop *The Voice*, that they had not refused to take the paper from the office; and in many cases these farmers indignantly denounced the over-officious and malicious postmaster for his share in the plot to prevent them from receiving a paper which had been paid for, properly posted and addressed, and which was, moreover desired by them." The evidences in the cases has been laid before Postmaster General Wanamaker. The penalty for unlawfully withholding mail matter from persons to whom it is addressed is dismissal from office, a fine of not more than \$500 and imprisonment for not more than six months.

A PROMINENT medical journal declares that influenza is beyond question infectious, even in its earliest stage. The period of incubation of the disease germ in influenza is only a third of that of the germ of small-pox, measles, or typhus. The writer enjoins the isolation so far as practicable of sufferers and the disinfection of rooms and furniture exposed to the infection. He strongly deprecates allowing persons afflicted with the malady to appear in public, thus spreading the disease. All assemblages that are not absolutely necessary should, he declares be discontinued during the prevalence of the scourge. Great stress is laid upon the need of warm woollen clothing, wholesome and easily assimilated food, avoidance of exposure, abstinence from alcoholic drinks, and a general care for the tone of the system. An important piece of advice is never to attempt to fight the disease, but to give up and go to nursing immediately.

At a meeting held in Salem, Mass., February 29th, in recognition of the 200th anniversary of the outbreak of the witchcraft delusion in Salem village, Professor Barrett Wendell of Harvard University spoke of the recent arousal of interest on his own part in psychic research. He quoted several instances as demonstrating his theory that hypnotism governed the girls in their accusations, citing the examination of Rebekah Nurse when her head was bent over, and Betty Hubbard's head had a similar twist. He alluded to the fact that most of the evidence was spectral, and when that was stopped the witchcraft trials ended. These wretched bewitched girls were in all probability victims of hypnotic excess. In all probability they had learned, willingly or unwillingly, to hypnotize themselves. But is there not a likelihood that first of all they may have been hypnotized by others? And is there not, in the records of these terrible days, some faint suggestion that among those who first dragged the wretched girls down may have been none of the accused? Dr. W. A. Mowry, Superintendent of Schools of Salem defended Salem and the Massachusetts Bay colony as being at the time of the witchcraft delusion ahead of their time, and that their action in discontinuing all prosecutions against supposed witches in 1693 opened the eyes of the world, and that from that day witchcraft was doomed and delusion rapidly passed away. This happy result was, Mr. Mowry said, directly traceable to the action of the Bay colony in 1693 at Salem.

A LAWYER'S INQUIRIES.

A most thoughtful and highly esteemed correspondent, an honored member of the Southern bar and a diligent seeker after truth in sending his subscription asks questions, some of which we prefer to answer in print as they may enlighten a large number of new readers not familiar with our personal views though repeatedly published in the past.

"Do you believe in materialization as it is generally understood by Spiritualists?"

That depends on our correspondent's conception of what is "generally understood by Spiritualists." We know that from the invisible world have been projected apparitions or forms identical in appearance and dress with those of persons once known to us in mortal form, and that these forms were seen with the natural eye; and that they were observed and identified synchronously by ourself and other witnesses. We have seen hands unattached to a visible body come into view and move light objects like pencil and paper. We have seen these phenomena repeatedly in a room brilliantly lighted and while holding the medium's hands under ours and our feet on his. All this in a house unfamiliar to the medium, with no cabinet, no paraphernalia, and no persons present other than ourself, our witnesses and the medium. We have thus seen these phenomena repeatedly at consecutive sances. We have time and again felt hands of different sizes, the tiny hand of a child, the velvety touch and soft pressure of a feminine hand, and the strong grasp of a horny masculine hand. All this in the dark but with our own company in our own house to which the medium came unaccompanied; and while these manifestations were occurring she was held firmly in the grasp of our trusted friend. Under the same conditions and while the medium was engaged in conversation with the person holding her we have heard voices which we confidently believe were the voices of those called dead. We have heard such a voice, masculine, sing an entire stanza while the medium, a woman, was describing another spirit to a friend. We believe that we recognized the voice and by it identified the spirit, and our belief is corroborated by competent observers who knew the voice as a mother knows the voice of a loved son who has grown to maturity in the home circle and then undergone the great transition. After years of reflection, further experience, wide and most critical observation we have found nothing to weaken confidence in the testimony of our senses at the various sances above mentioned, nor could we to-day improve the crucial conditions under which the phenomena were witnessed; and do not revise or modify our judgment then formed.

In addition to our own experiences may be cited those of many others too numerous for mention here. Professor William Crookes has placed on record a series of actual occurrences which took place as he avers in his own house, "in the presence of trustworthy witnesses, and under as strict conditions as I could desire." Here are a few brief extracts from his records:

".... Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about.... In the dusk of the evening with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was then seen by all present standing near the window, waving the curtain with his hand.... The following is a still more striking instance. As in the former case Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time."

In the account of his experiments in materialization, Miss Cook, medium, Professor Crookes among other intensely interesting incidents relates that he and others repeatedly saw the medium and spirit at the same

time. ".... Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie (the spirit) and examine her with steadfast scrutiny until I had no doubt of her objective reality.... It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light."

Professor Crookes was fully alive to the astounding nature of his evidence and the difficulty others would have in believing it. He writes: "The phenomena I am prepared to attest are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief.... that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses.... are not lying witnesses when they testify against my preconceptions."

"Do you believe spirit photographs have ever been taken?"

Yes. We have seen several that we believe were genuine; one in particular, taken in Detroit some years ago by Hartman, for Mr. H. C. Hodges. The narrative has been published in *THE JOURNAL* and is too lengthy to reproduce here. Professor Crookes testifies to taking photographs of Katie King by the aid of an electric light, and that he has one of the medium and Katie together," but Katie is seated in front of Miss Cook's head," Miss Cook was lying down.

TENDENCY TO UNIFORMITY.

There is nothing, as *THE JOURNAL* has from time to time pointed out, more important than the preservation of individuality. A man should as far as is possible in a social state think for himself, and guide his personal conduct by his own judgment, even when in deference to the public good, he deviates from that ideal course which would be possible under ideal social conditions. Thinking in herds means a minimum of thought and a maximum of automatism. Individuality is essential to spontaneity, mental flexibility, originality and independence. Its decline is always marked by a tendency to uniformity; its growth, to quote from Humboldt, by "human development in its richest diversity."

A writer in the *Nation* Review, C. B. Roylance Kent, expresses the apprehension that there is great danger from existing tendencies to uniformity which dwarf and crush the spirit of individuality. Writing from an English standpoint he finds the source of this danger in political, economic and educational conditions and methods. Much that he says is quite as applicable to this country as to Great Britain. Thus he writes: "One of the most remarkable things of the age is the accumulation of capital and the development of big concerns in trade and business. This accumulation of capital directly favors the creation of big concerns; and with big concerns backed up by great pecuniary resources small concerns find it hard, if not impossible, to compete. The small producer and trader almost in despair throws himself before the juggernaut-like car of capital that goes groaning and creaking along, bearing the golden idol of Mammon, amid the plaudits of the onlooking shareholders." Not only are great companies created, but companies of companies, such as the copper, coal and salt rings and syndicates, which tend to crush out of existence the smaller industries and to make what may be called home or domestic industries things of the past. Goods are made on a large scale, turned out in great quantities, made after the same pattern. There is the same tendency to uniformity in the distributive branches of trade. Great stores, with an army of men, women and children, a division of labor and monotonous performance of duties under a system much like that of a military establishment, are taking the place of shops which are conducted by the proprietor over the counter. In the manufacturing establishment the labor is merely mechanical and industry is reduced to a mere routine. The artisan's work is specialized, he has no immediate contact

with the object of manufacture, the individuality of his work is no essential feature, and in many of the industries the old traditions of design are obsolete. "Life without industry," Mr. Ruskin says, "is guilt, and industry without art is brutality. 'It is this brutality' says Mr. Kent, 'that we lament.'"

This essayist thinks that the present educational system tends to stifle individuality and originality. Reference is made to a recent protest against a sacrifice of education to examination—a method which gives premium to one type of education and discourages diversity, independence and originality of thought. "As we are told 'boys from all schools of the same grade meet in the same competition,' the result is that they are all brought up in the same way with their minds bent on the same subject. Obviously then their minds' turned out from the same mould, will all bear the same impress. The result of this will be much uniformity in the minds of each generation as it grows up." The system tends too to direct the minds of youth from subjects which in many cases are congenial to them to others which it will merely "pay" better to study. Travelling outside the ordinary routine subjects being objected to, uniformity of mind at common schools and in the universities is unavoidable.

Space will not permit a statement here of Mr. Kent's views as to the political source of the tendency to uniformity. His leading idea, which has been shown by Humboldt, John Stuart Mill, Emerson, Spencer and others, that the danger of getting into certain ruts of thought and becoming the slaves of uniformity is an ever-present one against which every precaution should be exercised, cannot be too often presented. Men who have acquired an intellectual rigidity which makes a change of views and the assimilation of new thought impossible, are in a most undesirable condition. As Emerson observes, "ceasing from fixed ideas is a great part of civilization" for change is essential to advancement, without which higher conditions cannot be reached.

PROF. DOLBEAR'S PLEA.

On another page appears a communication from Professor Dolbear. We gladly give him a hearing in these columns. We observe however in the first place that he speaks of the American Society for Psychical Research instead of the American Psychical Society, as he should. When this society started we praised its intentions as openly declared, and wished it God-speed. But we soon found that it was by no means investigating the phenomena after the careful scientific methods which it explained it was about to use. On the contrary it appeared mainly intent on plowing the newspaper field, in heralding its ability to do the "murderous fire" act, in trading on the names of Edward Everett Hale, M. J. Savage and R. Heber Newton, in giving recognition to known tricksters, in a word, doing about everything that a truly scientific body would not do. However, we gladly acquit Professor Dolbear of any hand in or sympathy with these charlatanical maneuvers, which were quite fully set forth in *THE JOURNAL* of October 31, 1891, under the title "The Funny Man in Psychics." We found that the investigating members of the so-called American Psychical Society were dealing with fraudulent persons whom enlightened Spiritualists long ago have shown to be tricksters, such as Fletcher, Keeler, and Etta Roberts. We found they had not taken the trouble to equip themselves, by previous acquaintance with various forms of trick-manifestations so that they might be guarded, at least as far as possible, against the common methods of producing spurious manifestations practiced by pseudo-mediums and dishonest persons with some psychical power. We foresaw and pointed out that a fiasco would result, and that these gentlemen would be hoodwinked.

Now Professor Dolbear states that there has been no report of the Society published. This is only technically true, for an account was given by the Vice-President of the Society, B. O. Flower, in "Notes and Announcements" in the February number of the *Arena*. Mr. Flower there quotes verbatim an account from the *Boston Daily Globe* of December 22,

1891, as presumably giving a fair representation of what occurred at the first general meeting of the Society, although it is true, he states that the Society's new quarterly will soon be issued, "giving information in detail and authoritatively." In this account Professor Dolbear is represented as making the following statements:

A. E. Dolbear, Professor of Physics in Tufts College, next related his experience with a psychic in whose presence slate writing phenomena occurred. He carried his own slates, the psychic washed and rubbed them, but they remained in plain sight, always above the table in broad daylight. (Readers of THE JOURNAL should refer to the account of a sitting with Mrs. Gillett, published on page 508 in the issue of February 13, which Professor D. criticises and which was written by Dr. Hodgson.—Ed.) He wrote four questions; later he placed one of them between these slates and put rubber bands around them. He held them in a vertical position, she touched the back of his hands with her fingers, which were very cold, and when the slates were opened a message was found written which was responsive to the question asked. The Professor referred to other experiments upon this and one or two other occasions. He had been accustomed to studies where most phenomena could be explained by "pushes and pulls;" he did not see that these phenomena could be so explained, nor yet by any manipulation of magnets. He saw no evidence of trickery, though carefully observing everything that occurred. He did not know how to account for what he saw, but bore witness to the facts as related.

It appears clearly from this account that Professor Dolbear saw no signs of trickery. As for his criticisms on Hodgson's report which we published, possibly Dr. Hodgson himself may have something to say. We need only remark here that Professor Dolbear's criticisms prove conclusively that he is entirely unfamiliar with the "ear-marks" of trickery in such cases, and we suggest that he and his co-researchers before proceeding any further with their so-called "scientific" investigations, acquire some experience of conjurers' methods. They are starting out as raw recruits and trying to do work over again that has been done years ago. By Professor Dolbear's own confession apparently, no member of their committee is an adept at slight of hand work; and he asks, is it matter of reproach that they should be deceived in a field where there is acknowledged to be a large amount of trickery? Matter of reproach indeed! Is it matter of reproach that a person ignorant of chemistry should set out to put people generally right about chemical formulæ which have been worked at by experts for years? Is it matter of reproach that an ignoramus in astronomy should set out to give the world a true account of the proper motions of the stars? Matter of reproach! Without that, there are two classes of persons at least who will be amused at the Professor's naivete,—large numbers of Spiritualists who have seen through the swarm of professional tricksters that prey upon the gullible, and certain truly scientific investigators who know better than to be deceived by such threadbare methods as those evidently used for the most part by Mrs. Gillett. That this woman is a trickster we have no sort of doubt.

The knowledge that she had travelled with that notorious and often exposed trickster D. J. Stansbury, the combination giving both the materialization and independent slate-writing performances, was within easy reach of Professor Dolbear and his associates, and should have been in their possession before their experiments; that it was not,—if it was not, of which we feel no way sure—is their own fault. But in this case as in others, the policy seems to have been to ignore the bad record of the alleged psychic and ally the so-called psychical society on the side of exposed tricksters and professional mountebanks. That this has been the case is not the fault of Professor Dolbear; but it is his misfortune to have connected himself with a concern dominated and directed by incompetents whose pretensions have misled him and others and brought him into an embarrassing position from which the only safe way out is a candid acknowledgement of mistake rather than a portrayal of the case sure to produce a wrong impression.

Professor Dolbear says the only fusillade against the society he knows of is that of THE JOURNAL, and

by implication declares there are no other fusilladers. Evidently he is as innocent of the public attitude toward the so-called American Psychical Society as he is of the ways of the peculiar people whose performances he and his fellow researchers thought they were investigating, and in which they "saw no evidence of trickery." Can the public have any confidence in a society that sets out with banners flying and blaring trumpets to make a scientific investigation, and proves itself at the very outset unable to detect the trickeries of a person like Mrs. Gillett, and that now confesses, through Professor Dolbear that it has no proper equipment for the work?

For Professor Dolbear as a gentleman and as an eminent physicist THE JOURNAL has great respect; and it desires not antagonism with him, but his co-operation in psychical research. THE JOURNAL sincerely hopes he will not be discouraged but will with added zeal and experience lend his really valuable aid in the great work.

RELATING TO FUNERALS.

THE members of the Central North Chicago Ministerial Association have submitted to the people under their "pastoral care" the following relating to the conduct of funerals "with" view to greater uniformity and the promotion of customs more in accord with the best Christian sentiment:

That there be, ordinarily, no public invitation to the funeral services.

That no funeral be held Sunday when it is possible to avoid it.

That attending friends view the remains, if at all, as they enter, and that the casket be closed immediately upon the conclusion of the services.

That a service is ordinarily complete which consists simply of the reading of scriptures selections and prayer, and that it may be properly concluded at the house, without any addition at the grave.

That only such persons accompany the remains to the grave as may be personally requested to do so.

That needless expense, whether of carriages, flowers, or other matters, be avoided.

That in view of their multiplied and often exacting ministerial engagements pastors be not requested to go to the cemetery.

That it be remembered that Christian sentiment is not in accord with the practice, to which some have felt constrained to conform, of adopting heavy mourning costumes after the death of friends.

Most of these suggestions are good, but two of them are of questionable wisdom. Sunday is a day on which among the poorer class of people funeral service can be held without loss of working time to the relatives and friends of the deceased. For this and other reasons Sunday is often the best day on which to hold funerals. A few remarks at the grave when the outbursts of grief are frequently the most violent, are very useful in breaking the monotony of consigning the body to the earth and in soothing the feelings of the bereaved.

COMMENTS TO A CORRESPONDENT.

A business man of Kalamazoo, Mich., sending a subscription writes: "Please commence with the issue containing Professor Coues' article on 'Independent Slate-writing.' From extracts in yesterday's Chicago Tribune from this article it seems to be the most important contribution to the subject yet written. If in addition to exposing frauds, you could convert the daily press into taking some interest in these subjects it would be a great step forward." Unquestionably the evidence presented in the lucid report of Professor Coues is "the most important contribution to the subject yet written." While what he declares he and others saw, not once but many times, will remain unbelievable to those unfamiliar with psychical phenomena, we have no doubt the record is one of facts. Mr. Coleman had previously published a similar experience with the same medium, in THE JOURNAL, and his account is now fortified by others witnesses, and fortunately by that of a trained scientist familiar with psycho-physical phenomena.

Our Kalamazoo correspondent is evidently not well informed as to the work of THE JOURNAL with the

press. Committed uncompromisingly to the scientific method, acknowledging allegiance only to truth, and standing above and beyond all party and sectarian lines the attitude of THE JOURNAL is familiar to the leading papers of the country, and its utterances command and receive respectful treatment. Furthermore, the daily press is but the mirror of the public mind; often veiled by personal bias and fear of being too far in advance of the majority, yet in a large degree it reflects public sentiments. The world wants to believe in the continuity of life and spirit communion,—wants to know that the stupendous claim is true; but it has neither respect for nor patience with the tomfoolery practiced in the name of Spiritualism. If our esteemed correspondent and all others claiming to be Spiritualists and to possess rational minds and cultivated moral sense will unite with THE JOURNAL in forwarding psychical research and in developing the philosophy of Spiritualism the daily press, sensitive as a barometer, will soon show clearing skies and fairer prospects in the psychical and spiritual territory. Even with only THE JOURNAL and its supporters to influence the mental atmosphere of the daily press, there is already a perceptible increase of attention which gives token of what may be looked for when the mass of spiritists, Spiritualists, researchers and inquirers have attained its plane. Then the vocation of the pseudo-medium and the dishonest medium will be too hazardous and unprofitable for the many, the fool-killer will have done his perfect work, and sensible people with one accord can unite in the purely constructive task of developing the potencies of psychics and utilizing them as solvents in all that needs solution in either world.

THE most distinguished ghost of all appears to be the black lady of the castle of Darmstadt, says the *Galignani Messenger*. In deep mourning she comes to announce the death of some members of the families of the grand dukes of Hesse or of the Bavarian royal family. The apparition of this lady has from time immemorial produced a sort of panic among the troops of the garrison. The boldest sentinels are afraid of her. One day a young officer of the grenadiers solicited from the Grand Duke Louis I. the favor of acting as sentinel at the door of the chapel through which the mysterious visitor was expected to pass. "If it is not a genuine ghost," he said, "I will cure the practical joker of his nonsense." It was agreed that the officer should order the phantom to halt and, if it did not obey fire upon it. The grand duke and a few courtiers posted themselves in the vestry of the chapel, from which they could see the path that according to the legend, the black lady always followed. As midnight approached the gayety of the royal group decreased. The clock struck twelve. Before the sound of the last stroke had died away they heard in the distance: "Halt! Who goes there?" Then there was a shot. The grand duke and the people of his suite came out from their hiding place and ran into the courtyard. The brave young officer was stretched on the ground, dead. Beside him lay his gun, the barrel of which was torn from the stock and twisted like a cork screw. There was no wound of any sort on the body. Shortly afterward Louis I. died suddenly in the ducal palace.

UNDER a system requiring war for its success, a large number of offsprings are necessary constantly to take the place of those killed off; but under an advanced industrial system, as Spencer says, "the highest constitution of the family is reached when there is such a conciliation between the needs of society and those of its members, old and young, that the mortality between birth and the reproductive age falls to a minimum, while the lives of adults have their subordination to the rearing of children reduced to the smallest degree. The diminution of this subordination takes place in three ways: first, by elongation of that period which precedes reproduction; second, by decrease in the number of offspring born and reared, as well as by increase of the pleasures taken in the care of them; and, third, by lengthening of the life that follows cessation of reproduction."



AN EXPERIENCE IN PURE SPIRITUALISM.

BY PROFESSOR ELLIOTT COUES.

To call the narrative I am about to relate an experience in pure Spiritualism is neither to raise any moral question, nor yet commit myself to any spiritualistic theory; but to signify that the occurrences described were unmixed with any physical phenomena, and are among those which Spiritualists accept as conclusive evidence of their pivotal points, namely, continuity of life after death, and intercommunication between this world and another. While my psychical sympathies are entirely with the purely spiritualistic explanation of such incidents as I shall describe, my intellectual antipathy is too stubborn to be immediately overcome. At the same time, I am bound to aver, that to regard the phenomena in question from the Spiritualist's standpoint, seems to me far simpler if not safer than to take any other point of view that I can reasonably assume. So much being said in the premises, I will give the facts, and let theory alone.

During my last visit to San Francisco I had the pleasure of making the acquaintance of Mr. Frank H. Woods, through a letter of introduction courteously given me by the editor of THE JOURNAL. Mr. Woods is a veteran Spiritualist, possessed not only of the courage of his convictions, but also of good sound reasoning to support those convictions. His candor also impressed me, and we found ourselves to have so much in common that our chance acquaintance seemed to point to a lasting friendship. Among Mr. Woods' mediumistic friends were two of whom he spoke with special warmth of feeling and high appreciation. One of these was Mrs. Elizabeth Lowe Watson, so widely known and not less highly esteemed by all who have made her acquaintance. The other was Mrs. H. E. Robinson, of 308 Seventeenth street, my experience with whom will form the subject of this article.

The use of words, whether written or spoken, I take to be the transfer of thought by causing to arise in the mind of the reader or hearer the exact image that exists in the mind of the writer or speaker. In handling ordinary subjects this kind of thought-transfer is easy enough. It is otherwise with some subtle and delicate matters, in treating which even a literarian, habituated to the choice and the weighing of his words, may feel at a loss for just the right terms to convey his meaning. In lately writing of my experiments with Mrs. Francis, I had no trouble to produce an exact description of what occurred. The case is different, now that I must reproduce, if I can, some of the finest shades of thought and feeling, and cast, as it were, the shadow of a soul on paper.

Mr. Woods left word with Mrs. Robinson that some friends of his, whom he did not name, desired an interview, and by appointment Mrs. Coues and I called at her residence one evening. It is important to make the point, in this instance, that Mrs. Robinson had no idea whatever who her callers were. Humanly speaking, it was impossible for her to know. We were ushered as total strangers into her sitting-room, and presently she came in, with the air and bearing which I presume is habitual with her in meeting those who call upon her professionally whom she has never seen before. My first impressions were mainly negative; there was nothing notable enough for me to now recall. Mrs. Robinson's greeting was both courteous and cordial; her manner was quiet, easy and self-possessed. I assumed as much indifference or nonchalance as seemed consistent with politeness, and left the ladies to do most of the talking. They were soon chatting on subjects likely to arise in casual meetings and nothing was further from the subject of conversation than the ostensible object of our visit. When at length I hinted that we had come for a séance, Mrs. Robinson was disinclined to give one, for reasons she mentioned, and our conversation continued to drift along on differ-

ent topics, till we seemed to have become a little better acquainted. Mrs. Robinson's reserve soon gave way to more freedom of talk, in which her evident decision of character became accentuated, and her convictions on the general subject of Spiritualism led her into some interesting items of autobiography. Thus was passing the hour in the most matter-of-fact manner, when, quick as a flash, Mrs. Robinson startled me with—

"I see a name written on your forehead—why, this is Elliott Coues!"

All her previous bearing changed in an instant, and her agitation was obvious. Now I am as sure as one can be in such a case that I had not, up to that moment, betrayed my identity by any word, look or gesture; nor had Mrs. Coues given the slightest clue. Mrs. Robinson had discovered us, in the manner said, by some means of which I am ignorant, or, at any rate, I do not now profess to understand. It is quite true that, as she afterward said, she had often read my writings. But she assured me that she had never seen my picture, and did not know I was in the city. I am also satisfied that nothing I had said or done would have sufficed to enable an ordinary person, by ordinary association of ideas, to have identified the individual before her with the one of whom she had heard by name, and whose writings she had read. As soon as she made this identification, though I was of course inwardly moved, I kept my face and undertook to throw her off the track by what might be characterized, under other circumstances, as sheer impudence, pushed as far I could without positive falsehood. She seemed a good deal taken back at this, hesitated, wavered and became very ill at ease, in the conflict between the clear intuition that had come to her, and my studied attempt to nullify the effect of that intuition. The awkwardness of the situation continued till my wife's tact came to the rescue, smoothing things out before we arose to go. In parting I was glad enough to drop my uncomfortable mask, and made some easy, half-cynical, half-comical remarks which gave our host a hearty laugh and caused her to exclaim, "Now I know I was right and know who you are." She declined to accept any fee, declaring she had given no sitting to earn it, and we bade her good night, with the understanding we were to come again soon.

I was busy with various small matters for a week or so, during which Mrs. Coues saw Mrs. Robinson several times. For these sittings, of course, I must rely upon her accounts; but her description is so good that, without using her words, I can give a clearly intelligible transcript of what occurred. Were I inexperienced in such matters, I should set aside what she tells me as incredible, and declare the whole business to be impossible. As it is, I can affirm that if spirit-presence, spirit-communication, and spirit-identity be possible, what occurred between the two ladies gives strong color to the probability that these things were then and there tested, if not demonstrated. But if such hypothesis be considered untenable, then it devolves upon those who place such allegations of fact outside of the category of the naturally possible to find, somewhere in the range of physical science, an adequate explanation of what actually occurred. Altogether, some ten or a dozen individualities seemed at different times during Mrs. Coues's interviews with Mrs. Robinson to be represented or impersonated by the latter, and acted out, so to speak, too, with such fidelity that in each case the deceased person was, by Mrs. Robinson's pantomime, brought clearly to Mrs. Coues's mind, so that she made (whether rightly or mistakenly) a positive identification. During the whole of these manifestations, which a spiritualist would regard as conclusive evidence of the validity of his views, and accept as tests of the fact of spirit-presence, Mrs. Robinson never seemed to lose consciousness to the extent of sinking her own identity in that of another person. She was certainly not in any state of trance, ecstasy, or the like; she always knew what she was about at the time, but could not have repeated what she said or described what she did, after the séance, unless it were in some way recalled to her memory. Let me see if I can make my

meaning clear by such an illustration as this: Suppose I am talking with Colonel Bundy on any ordinary topic, and suddenly something jogs my mind into a recollection of somebody that we both know, but who had not been in either of our minds up to the moment, and I say, "You remember so-and-so—I have forgotten his name—but he used to act so-and-so"—and thereupon I go through some pantomime that mimics a characteristic trait or trick of the person in question with such lifelikeness that it calls him to Colonel Bundy's mind. Only, in my hypothetical case, it would have to be somebody whom I never knew or heard of that I thus mimicked, and the identification would have to be entirely on Colonel Bundy's part. I might go so far as to say I had an impression that this person was deceased, was a relative of his, or in some way connected with him; that the name was Smith or Brown; and then proceed with various other particulars, with the truthfulness of which I was impressed, but of the truthfulness of which Colonel Bundy was alone able to decide of his own actual knowledge. This would represent fairly what Mrs. Robinson repeatedly accomplished in Mrs. Coues's presence. Not one of the ten or a dozen individualities which Mrs. Robinson thus personated could have been known to her, by ordinary means, to have ever existed; *a fortiori*, she could not have had any ordinary means of information respecting numberless little points and circumstances which collectively resulted in Mrs. Coues's identification of the persons thus strangely brought to her mind. The incidents were mainly too private and personal for publication, even were it necessary to go into such detailed trivialities. But I will sketch a selected couple of the cases for illustration of the whole.

Mrs. Robinson is conversing on an ordinary topic in a perfectly easy frame of normal consciousness. Suddenly she gets up from her chair and proceeds—shall I say?—to assume and act out the part of a paralytic old woman. She hobbles or limps across the room, dragging one limb, nursing one palsied hand in the well hand, says she is Mrs. Coues's — [naming a connection of her's by the name of the degree of relationship] and proceeds with a sad account of some trouble that is on her mind, arising from regret at something she did or left undone before her decease, the date of which latter event is approximately given. The recognition of the individuality is instantaneous and absolute. There is no question whatever that Mrs. — [the connection above concealed] is thus brought before my wife's mind, by a series of actions on Mrs. Robinson's part, which cause the latter to assume for the nonce the individuality of the deceased person, which actions Mrs. Coues knows to be true to life, and the implication of which actions she also knows to be agreeable with facts in the life of the lady whose spirit would be said by Spiritualists to have been present and to have communicated with Mrs. Coues in the manner and by the means above described.

Again, Mrs. Robinson is talking, quite herself as before. Without any obvious reason, her manner suddenly changes. She looks queer, raises her hand to her face in a peculiar manner, blushes, and with a seriocomic blending of slyness and demureness remarks, "You know I always was a modest man!" Now it so happens that a certain gentleman who died many years ago, not unknown to scientific fame, was a fellow of infinite assurance, if not also of infinite wit, who had cultivated precisely that trick of manner, even to summoning that ludicrous blush to the cheek of his innocence, and it was an endless source of merriment to the circle of his friends, of whom my wife was one. Had his spirit been present and desirous of making that presence known, he could not have devised another means of so doing with equal celerity and certainty. The ridiculous incident meant nothing to Mrs. Robinson, who had never heard of such an individual as Dr. —; but its meaning could not have been clearer to Mrs. Coues if that learned gentleman's ghost had visibly appeared and handed her his card.

I might go through with various other parallel incidents in the several interviews Mrs. Coues had with

this remarkable medium, all tending by the same means to the like result, namely: The more or less accurate representation of deceased persons. But the above must suffice, as my article is lengthening rapidly, and I have yet to report another interview with Mrs. Robinson, which included a highly dramatic scene.

On this occasion I was accompanied by Mrs. Coues, as at our first meeting with Mrs. Robinson. Having already become acquainted, our relations were naturally less reserved. I was satisfied of Mrs. Robinson's perfect good faith. We met as any friends might. Mrs. Robinson did not appear to be giving a professional interview, but simply to be receiving guests. For the most part, ordinary social intercourse went on; but every now and then, as it were when the mood took her, or some strange influence from No-Man's-Land came upon her, her manner would change, and without complete self-forgetfulness or entire sinking of self in a different personality, she would suddenly seem like another individual. This corroborated in the spirit, if not to the very letter, all that Mrs. Coues had told me of her own interviews. The manifestations were precisely parallel with those exhibited before, but the "identities" were different without exception. To the best of my recollection, some five or six different individuals, all deceased, and all known to me, were successively represented with recognizable accuracy in Mrs. Robinson's person, which thus, consciously to herself meanwhile, acted as literally a "medium" of communication between my mind and—shall I say, the spirits of those individuals themselves, or only my own mental image of those persons, already fixed in my memory, and thus brought up to present consciousness? I will put three of these cases in evidence, with just sufficient particularity.

Mrs. Robinson speaks, sadly and almost moved to tears, "I see a spirit standing by you, Doctor. She has passed over. She had a great sorrow which she told to no one. She lived and died alone with this burden of grief. She wishes so much to be recognized, and to tell you how differently she would have done had she then known what she does now. She tells me she is a relative of yours. Do you not know her? No? Now she passes over to your wife, and seems to feel sure she will recognize her. . . ."

[Here follow some private matters that amount to an identification of a deceased relative, very dear both to my wife and myself.]

Again: I had been discussing with Mrs. Robinson the singular fact of the devious, roundabout methods devised as a rule by alleged spirits to effect their identification and the frequent dubiousness of the result, when one would at first blush suppose that if they could say anything, they would certainly tell who they were by simply giving their names, though experience has taught me that that is not the way they usually go about it. Mrs. Robinson had fallen into this vein of thought, and had said that perhaps, if I wouldn't bother her by being too inquisitive and insistent, some names would come in the course of the evening. Sure enough, later on, and *a propos* of nothing in particular, Mrs. Robinson asked me,—who is "Ann," and who is "Peter?" I replied, in substance, that I recognized both names as possibilities, and asked what further identification she had to offer, adding that there was a point about one of the persons thus in partial mention that would be almost conclusive of identity, if she could produce or represent it. She studied for a while, seemed to be groping about (either in her own mind or in mine), and in the end announced that "Ann" and "Peter" were daughter and father. This was correct. Captain Peter Coues was my father's father, and Ann Coues my father's sister. The latter died when I was about two and a-half years old, the former I think more than fifty years before my birth. If the names announced had been "Mary" and "John," perhaps no significance could be attached to the incident; but the conjunction of two less common names, and of the relationship, is noteworthy. The final touch to this presumable identification was given unexpectedly by Mrs. Robinson much later on, when, after other matters had come up, she put her handkerchief to her

face, and said that her cheek hurt her. It is a fact of which I am informed, that Captain Peter Coues died of a malignant pustule of the cheek, at a very advanced age.

The third selected incident of this séance is so startling, and its associations are so malodorous in the public mind, that I hesitate to give it, lest it throw a suspicion of romance over my whole narrative. Yet the following is what occurred,—and I relate it with the most substantial if not literal exactitude that I can command.

Mrs. Robinson suddenly becomes much excited, for no reason that I can discover, and blurts out a string of exclamation and interrogation points, nearly as follows: "Why! what is this? So strange! Who is this military man standing by Mrs. Coues? No! it is not a man. It is a woman. And so big! Goodness gracious! Long lines of fire are streaming from her head! Why, this is awful! Why, she is all in flames! She is burning up! The terrible creature! Who can she be and what does she want here? I wish she would go away." Mrs. Robinson had every appearance of terror and dismay, not unmixed with disgust. Then her mood changed, and somehow she seemed to take on, as it were, the character of the repulsive apparition which she had just described, from clairvoyant vision, in the above terms. She seemed to swell visibly—I would say, were I not describing a gentle and amiable lady, like a toad with venom. Her features settled into a rigid expression of malignity. She fixed her gaze upon me, pointed a threatening finger, and shot from compressed lips, in a high key, with shrill intonation and rising emphasis at each reiteration: "Elliott Coues, I hate you, I hate you, I hate you!" Though I am not very quick at catching clues to the ghosts of the departed, this was a sentiment so characteristic of the foundress of the Society of Universal Brotherhood, that a much duller person than myself could hardly have failed to recognize the true Blavatskyan spirit, in all the stridency and stringency of her usual amiable intensity. Being interested in the apparition of the flaming lady in appropriate attire, if not *in propria persona*, I ventured upon a few soothing remarks, which, however, like the proverbial heaping of coals upon one's head, seemed to add fuel to the flames of her already incandescent wrath. I wanted to know if her picturesque costume was not suited to the climate of her present abode, if Koot Hoomi was not still doing business in New York; and inquired of various other matters that I thought a thirsting public might like to receive. But she only raged and fumed the more as the chaff went on, and imprecations, maledictions and direful threats successively rewarded my efforts to cultivate the friendly amenities. Things reached a ludicrous climax when I asked her politely if, before she departed, she would please show her side face to Mrs. Robinson, so we could see whether or not it was true that, as some critics had said, her nose was a pug.

"What d—d flapdoodle," she yelled, yet in a tone that showed she half fell into the humor of the situation; "do you suppose I came here just to amuse a pack of fools?"

With that Mrs. Robinson was herself again, but wavered on the threshold of double consciousness just long enough to cry, half-dazed—

"Why! She is only a heap of ashes! And now that is gone too!"

This melodrama lasted perhaps ten minutes, during which Mrs. Robinson seemed more nearly unconscious of her own individuality than I had before observed her to be. Nevertheless, I imagined she knew perfectly well whose personality had colored the scene with such high lights and deep shadows. I was therefore surprised at her denial of any recognition, on her part, of the character of the notorious impostor which she had assumed, coupled with an apology to her guests for the vehemence and violence with which she was vaguely aware she had acted. When I mentioned Blavatsky's name, Mrs. Robinson seemed really relieved to find that what she had said and done under mediumistic impression had so excellently well illustrated the Russian lady's temperamental idiosyncracies as to perfect an identification. We

chatted over the incident and agreed in the hope, which seemed not less reasonable than charitable, that the apparition in flames and ashes signified no more than the cremation of the poor misguided old woman's body.

PRESCOTT, ARIZONA.

PLEA OF THE DEFENSE.

By PROFESSOR A. E. DOLBEAR.

My attention has been called to an article in the RELIGIO-PHILOSOPHICAL JOURNAL of the 13th of February on "Independent Slate Writing," also an editorial in same number, headed "Mal-Observation," in which severe strictures are made upon the committee of the American Society for Psychical Research, myself among them. The editorial proceeds to point out the utter inefficiency and profound ignorance of that committee, on the basis of the aforesaid article on independent slate writing. I have thought it worth the while for your own sake as well as your numerous readers to make some remarks that are apropos, and present some facts which would probably have somewhat modified your comments if they had been known to you beforehand.

No one knows better than yourself what a large number of persons there are in the world who think and believe profoundly that in some manner, at some times and through the agency of some persons, the spirits of the dead communicate with the living. If I understand you correctly, you are, among that number and you think that physical phenomena do sometimes take place, which are due to such spiritual agencies and not to fraudulent means.

Notwithstanding the many exposures of numerous frauds in all the different fields where such phenomena are reported to be seen, and notwithstanding the adverse reports of many investigating committees, many like yourself do believe in the existence of some such phenomena that are genuine. The report of the Seybert committee was a disappointment to a great many persons, and not a few believed the whole body of that committee was strongly prejudiced against the whole thing and so were not the sort of persons to fairly investigate. When the former American Society for Psychical Research was practically abandoned, or at any rate had ceased to be directly interested in physical manifestations and turned its attention to other fields, there was again a feeling of disappointment, that there should not be in existence a society directly interested in physico-spiritual phenomena. That persons so interested should organize for such a purpose and publicly say so, does not to me seem to be so scandalous a proceeding as your remarks would imply and I therefore see no reason for belittling its objects, or its membership.

This committee of the American Society of which I am a member, has been on the lookout for persons who are credited with the ability to do these wonderful things which are out of the ability of any member of the committee to produce, and when there is acknowledged to be a large amount of trickery, as is the case in this field, it must happen that tricksters will be frequently met, and these must be discovered and their methods become known in order to the more clearly see the difference between the genuine and the false. All of this is well enough known, and to be expected. If such a one comes before the committee and works his arts so ingeniously that his tricks are not discovered at the sitting, is it a matter of reproach especially if no member of the committee is an adept at slight-of-hand work? If they say so to each other at some conference, is it a matter to be heralded over the country that they have been deceived? No report of this society has been published and it was therefore entirely gratuitous to imply there had been such a report, making it to appear that the committee was so incompetent. Where then is the ridiculous plight you say the society is in; and where is the deadly fusillade from all quarters, which you say is the case? Indeed the only fusillade I happen to have seen is the one in your journal.

You say "one may become a successful college professor, or even a popular preacher, and still be wholly incompetent to perform the functions of a psychical

researcher"; which may be granted. Dr. Beard pointed out twenty years ago the necessity for special qualifications in one who was to experiment with living persons. When you say of myself, that I "told with great earnestness of his slate writing experience and left the impression upon his hearers that he felt sure he had witnessed a genuine exhibit in psychics." I must say, I told them what I had seen as accurately as I could. I did not tell them at all of my inferences.

Now it happened that after seeing Mrs. Gillette slate-writing I thought it not improbable that there was hocus-pocus in it in some way, though I did not see how it was done. I therefore called upon Mr. H. the writers of the other article in your paper whom I knew to be an expert in that line of investigation, and begged him to go and see how the thing was done. It was there through my skepticism that Mr. H. was called in. Immediately after his first visit I saw him and he told me what he surmised was the way Mrs. Gillette did her work. And now let us go to his report as published in your paper, in order to see how entirely satisfactory his work was in exposing the fraud said to be in that slate writing performance, which is so satisfactory to you and which was so simple and easy that thousands of Spiritualists who never saw a college... would readily have detected the sham. It is to be noted here that what Mr. H. had exhibited to him was simply having answers to questions written upon pellets inclosed between two slates. After describing the position of the parties and the preliminary work Mr. H. says: "It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets," observe—he does not say she had done so, that he had seen the substitution, but he thought it probable she had. Again: "The other pellet which she had just taken from the table, and which was doubtless the second of my three pellets," there the very thing to be proved is assumed as doubtless. Further on—after more slate rubbing and other preparation and the acute investigator was on the lookout for proof of fraud, he says "she held them in that position and her right hand disappeared from view, and then I supposed that she was writing on her side of the slate more remote from me." It is supposition not proof. Still further on he says, "at this stage, if my supposition was correct" supposition again, not proof. Again: he found the outlines of faces and of these he says, "these drawings were doubtless prepared beforehand." Here nothing but inference; nothing proved. And once more, Mrs. Gillette sat and rocked in a rocking chair. This is interpreted as probably calculated to cover any chance noises she might make in opening the pellets or writing on the slates, and lastly: "It would be very easy for Mrs. G. to distinguish her own pellets from those of the sitter." Not a word as to the discovery of trickery in the whole thing.

I am not saying that the inferences of Mr. H. are not in the highest degree probable but I am trying to point out that for all that he reports there is no proof of anything wrong, and the conditions might have been exactly as he says they were and there have been no trickery at all. Now if such an expert as Mr. H. doubtless is, was not able to see or prove any trickery in the case why should the members of the committee, who got him to go to find it if he could, be so publicly censured and held up to scorn for not seeing it and saying that they did not see it. Mrs. G. may be as great an adventurist as you say she is, but I do not think it to be true that her tricks are explained on another page so long as so much of it is supposed, doubtless, probably and all that.

But this is not the whole of the story. The pellet business was not that shown to the committee as a whole, and what was shown to the committee was not shown to Mr. H. and Mr. C. (who is also well-known to the writer) and therefore the explanation of the phenomena which Mr. H. supposes to be true do not apply to what the committee had exhibited to them. Very likely there are many matters that the committee and my self in particular are ignorant about and may be incompetent to properly investigate; but as for myself I don't know of any science that has been developed on such a basis as a doubtless and a supposed

to be. I am personally desirous of understanding the antecedents of every kind of a phenomenon and am willing to take great pains in this field to discover any agencies that are not now reckoned among those called physical. I have a tolerably definite idea as to what proof means, and I do not feel called upon to either affirm or deny the existence of the phenomena in question under some circumstances. In your editorial you state very strongly that such phenomena of the physico-psychic sort have been studied under conditions from which every source of error was eliminated, but when I see how easily you are satisfied on some of these points, I am led to wonder if the conditions were really as far from error as you have supposed.

SOMERVILLE, MASS.

THE SUPREMACY OF THE SPIRITUAL.

[CONCLUDED.]

BY EDWARD RANDALL KNOWLES.

Sir Isaac Newton held that God by existing constitutes time and space, he being infinite and eternal. In him, and consequently in them, all created persons and things (his ideas) exist.

We have a clear and necessary intuitive knowledge of unlimited time and space through him, the omniscient, omnipresent, eternal One, in whom we exist, and of whom we are, and because space and time are necessary to our present conditions of existence.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the eternal spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist, furthermore, out of the minds, which perceive them. Berkeley erred on this point, viz:—in his maintaining of real ideas or material objects that "their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them."

The theory which I have herein advocated does not merge the creature in the Creator, as may readily be seen; and since it recognizes the free will and accountability of created spirits, does not make God the agent or power in everything that is done. Nor can it by any means lead any spiritually minded and clearly reasoning person to adopt Hume's view, viz., that the mind is but a mere series of impressions and that we can have no knowledge of it.

Now Berkeley erred in maintaining that the *esse* of things is *percipi*, i. e., they can have no existence "out of the minds or thinking things which perceive them." He wrote, in the "Treatise Concerning the Principles of Human Knowledge:" "III. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind is what everybody will allow."

To this I readily agree, but not to what follows: "And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this, by any one that shall attend to what is meant by the term exist, when applied to sensible things. The table I write on, I say, exists, that is, I see and feel it; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odor, that is, it was smelled; there was a sound, that is to say, it was heard; a color or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them." The fallacy of Berkeley's reasoning here is readily perceptible to us if we contemplate the omnipotence and omnipresence of the Infinite

eternal Spirit who sustains the idea presented, as e. g., a table.

The very existence in the Infinite mind, of an object as directly and solely and especially related to a particular point in space, constitutes for it a real and special existence there, (whether contemplated by any created spirit or not), without any relation to its being perceived by any other than the omnipresent Infinite mind, its origin. Berkeley appears to have been lacking in an intuitive knowledge of the nature of the existence of the Infinite Divine mind and its power of thought.

Though our perception of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly presents and sustains these real ideas for the contemplation of created spirits, yet their *esse* is not *percipi* and they exist out of the minds which perceive them. The table I write on exists, I see and feel it, and if I were out of my study, I should say it existed, but I mean thereby not only that "if I was in my study I might perceive it, or that some other spirit actually does perceive it," but that the table has an actual existence there in that place, whether anyone is there to perceive it or not. This is because it is an idea of the omnipotent and omnipresent Divine mind.

This theory, moreover, implies the greater reality and the omnipresence of the Spiritual world.

Two worlds there are: the one is real;

The other but seeming; both are here;

The seeming doth to us reveal

Its attractions great and our friends most dear.

But greater far in the Spirit's light

Are the pleasures of matter's sense bereft,

When the world of the seeming fades from sight,

And the real existence alone is left.

And dearer yet our friends will be

When illusions of earth from our lives have passed,

And the spirit from matter's bond is free,

And the life eternal begun at last.

Professor Tyndall, in his conclusive proof of the existence of an omnipresent substantial medium, yet remaining apparently content, and even desirous, to limit its conception to that of some material substance, reminds me of Saul of Tarsus, overwhelmed by the sudden light and power of the eternal spirit manifesting itself in the personality of the divine human Jesus, yet feebly asking, "Who art thou, Lord?" although he well knew that the God of life alone could thus overwhelmingly subdue his stubborn spirit and manifest His own glory to Saul's mortal vision. And thus, ever unsatisfactorily and inconsistently, do scientists try to limit to the basis of matter and its laws the very underlying substance and the basis of all material phenomena,—the eternal Spirit and God of life, who alone can sustain those phenomena which some of his own little created spirits will persist in attributing to their "wonderful intangible ether."

"God of the earth, the sky, the sea!

Maker of all above, below!

Creation lives and moves in thee,

Thy present life through all doth flow."

"Thy love is in the sunshine's glow,

Thy life is in the quickening air;

When lightnings flash and storm winds blow,

There is thy power; thy law is there."

Now, to sum up our theory and the question of its establishment. Spirit is the universal, omnipresent, substantial medium of all the phenomena of the universe and the underlying substance of all matter, constantly sustained in its accidents, for the contemplation of created spirits, by the divine will in accordance with fixed and permanent laws. All created things that exist are the ideas of God.

How have I shown this theory to be true? By showing that by its assumption all the phenomena of the universe "are accounted for with a fullness and clearness and conclusiveness which leave no desire of the intellect unfulfilled," neither any desire of the most spiritual heart. It accounts "for all the facts." It

explains every possible, as well as every known phenomena. It may therefore be regarded as established, and the verdict of all the past confirms it as will all future revelation. It is founded on the strongest grounds. "If a single phenomenon"—to resume Professor Tyndall's nomenclature—"could be pointed out which" the foregoing theory "is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out." No, nor ever can be!

"Thou, Lord, alone, art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed.
In thee the blest abide,—
Fountain of life, and all-abounding grace,
Our source, our centre, and our dwelling place."

AN OPEN FAIR ON SUNDAY.

Among the speeches made at the great mass meeting held on February 27, at Central Music Hall, in favor of keeping the World's Columbian Exposition open on Sunday, was one by Mr. B. F. Underwood, which is given below as it was reported in the *Chicago Daily Press*:

The World's Columbian Exposition will be a grand display of works of science and art, of the products of genius, skill and industry, of the achievements of the civilized nations of the earth, showing the objective results of the human intellect and suggesting its still greater potential capacities to be exerted in the future of the race. What valid objection can be urged against opening such an instructive exhibition on Sunday; the day on which multitudes who toil six days of the week, can receive the educational benefits of the object lessons that the exhibition will teach, without loss of working time or wages? In a city where thousands of liquor saloons are vying with one another by ingenious and seductive methods in attracting patronage and profit, will not an open Fair on Sunday serve the purpose of a counter-attraction, and thus have a preventive moral effect, as well as a positive educational value? Those who work six days of the week doubt need a day of relaxation, recreation and rest; but the rest that is needed is not entire idleness; it is rather such as is afforded by enjoyments which bring into exercise the powers and faculties that have been but little used during the week, while leaving unemployed those which have been overtaxed by hard or exacting labor, to recover their natural tone and vigor. Can any day be too holy for such rest? The very idea of a holy day is absurd; for holiness is not an attribute of time, but of intelligent beings. It is we, not days, that are holy or unholy.

Leaving other speakers to discuss the questions whether the interests of social order and the rights of manual labor require the Exposition be closed on Sunday, I will notice the assumptions of the Protestant clergy that the Exposition should not be open on that day, because it is the Christian Sabbath, and because the United States, being a Christian nation, should enforce the observance of Sunday by legal prohibition of secular work and amusements.

The fact is, Sabbath observance was never enjoined by Jesus. He broke the Sabbath of his time, the Jewish Sabbath, for which the Jews sought to kill him. When rebuked for working on the Sabbath, he replied, "My Father worketh hitherto [down to this time always] and I work," thus taking away the basis of the Jewish Sabbath, as an ordinance founded upon God's rest from his work. Paul was emphatic in denying the obligation to observe Sabbath days. Read his epistle to the Romans and Colossians. There is not a word in the New Testament which so much as intimates that the first day of the week should be observed as the Sabbath. Rev. Samuel J. May was justified in saying, "It is a little better than a fraud to give the name of Sabbath in any case to the first day of the week." The early Christians had different days for regular meetings. The Hebrew Christians met on Saturday. Some of the churches held their meetings on the fourth day of the week, on which Christ was betrayed, others on the sixth day, the day of the crucifixion. None of these days were observed as the Sabbath. None of the early Christian Fathers regarded any Sabbath as obligatory upon them. Justin Martyr about the year 150 A. D., in his dialogue with Trypho, the Jew, wrote: "You see that the elements are never idle and keep no Sabbath, there was no need of the observances of the Sabbaths before Moses, neither now is there any need of them after Jesus Christ." For more than three centuries there was no claim made that there was any divine command for observing the first day of the week. To-day the Catholics claim only that Sunday is a day set apart

by the church, like Easter and the Epiphany, for religious observance.

The Pagans, before the Christian era, had many days for feriae or festivals. Sunday was a great festival day, with religious observances from the remotest antiquity. In the year 321 A. D. Constantine issued a decree making Sunday a legal institution. At this time Wednesday and Friday—a part of each day—were observed as fasts. Saturday in the eastern church as a festival, in the western church as a fast, while in the western church Sunday was the joyful festival. The Pagans were familiar in their way with Sunday observances. Constantine shrewdly decreed, "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun;" those living in the country were permitted to sow their grain and plant vines. Thus the "venerable day of the sun," the day of the sun-god, Apollo, Constantine's patron deity, was made a legal institution, but with no reference to its observance as a Sabbath or a Christian ordinance. The day following, this emperor issued another edict to the effect that in case of a public calamity, the soothsayers were to consult the gods and learn the cause of their anger. From now on the Catholic conception of Sunday prevailed. Early in the 17th century the English and Scotch Puritans united against Prelacy. Among the doctrines which the assembly of divines that met at Westminster enunciated was this, that God appointed the first day of the week to be, from the resurrection to the end of the world, the Christian Sabbath. This dogma without any foundation in scripture or reason was imposed upon the people of the British Isles by acts of Parliament. This Sunday falsehood and imposition was opposed by the continental reformers, Calvin, Luther, Erasmus, Bucer, Zwingli, Melancthon and others, hence the present "continental Sunday." But the first settlers of the thirteen colonies were mostly from England, Scotland and North Ireland. They brought with them Puritanical ideas in regard to Sunday which were naturally incorporated into colonial legislation, and such laws in the old states have, in spite of the secular character of the natural constitution, made Sabbath-breaking a crime and interfered with personal rights and religious liberty. Sabbath-breaking we have been taught to believe excites the special displeasure of heaven—displeasure so great that Omnipotence cannot wait for punishment to follow, as in the case of theft and murder, but in hot wrath often kills the offender by lightning, by capsizing excursion boats on the water, by pestilence and plague, by flood and flame. Why thus greater impatience with violators of the fourth commandment, which Jesus disregarded habitually, than with the violators of commandments against crimes which Jesus denounced? Is it because, as Wm. Lloyd Garrison more than forty years ago said, the clergy depend upon the alleged sanction of Sunday and its rigid observance for their employment, remuneration, influence and power? The Catholic clergy are more reasonable on this subject than the orthodox Protestant clergy, who are doing all they can to establish Sunday as a national religious institution in the country, where are Jews, Seventh Day Baptists and Adventists, Mohammedans and Freethinkers, whose rights are equal to those of Presbyterians. George Washington in 1789, in reply to the Presbyterians of Massachusetts and New Hampshire complaining that the word God had been omitted from the national constitution, distinctly stated that the acknowledgment of God was omitted from that document "because it belonged to the churches and not to the state." The treaty early adopted between the United States and Tripoli recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion. This treaty became, of course, part of the organic law of the land.

There is nothing in the constitution of man, nothing in the Christian Scriptures, nothing in the government of the United States which affords any rational ground whatever for the zealous efforts now being made to influence the commissioners against keeping the World's Columbian Exposition open on Sunday. To a day of rest and recreation no one objects, but while all have the right to worship as they see fit on Sunday and all other days, the government cannot consistently or wisely legislate in regard to a Sabbath, a religious day, and the people should not be deprived of the opportunity of visiting the Fair on Sunday, because the clergy and many of their followers, want the day given to religious service. In the words of Grant, "keep the church and state forever separate."

THE ENERVATING ENERGY OF AMERICANS.

In thirty years time, less than half the Biblical allowance of man's life, the United States has multiplied its wealth six times, and has nearly trebled that per capita. What energy, what work, what unceasing effort has been needed to bring about this marvel-

ous result! What can we do to retard this development of the brain and nerves at the expense of the body? Obviously it is impossible to change our surroundings, to change our food, to lessen the drive of our modern life, to relieve the strain on the mind, to make the competition less fierce. It is apparent then, that as we cannot lessen the strain, we must increase the ability to undergo it. We must, as a people, learn to understand this; that while we drive the brain we must build the body. The methods of doing this are so simple that they are apt to be overlooked; they may be summed up in two words,—exercise and fresh air. As we teach our children to wash their hands and faces in the morning and continue our teachings until ablutions become a habit so fixed as to produce positive discomfort if they are omitted, so we must teach them to exercise until this, too, becomes a habit, a second nature, a something that when omitted causes real physical distress, and we must choose a form of exercise which is adapted to persons of middle age as well as to children. . . . Build up the body, build up the body! In our modern life this should be dinned into the ears of all until it is obeyed, for verily, unless we build up the body, the strain on the brain will ruin the American people. The very elements in ourselves that have made us great, the push, the drive, the industry, the mental keenness, the ability and the willingness to labor,—these contain in them the seeds of national death. No race may endure that has not the stamina and power of the healthy animal. The American race has run too much to brain.—Dr. Cyrus Edson, in *North American Review*.

THE CELEBRATED "MOON HOAX."

Richard Adams Locke, the author and journalist, who died February 17, 1871, is chiefly remembered as the perpetrator of the celebrated "moon hoax." He began writing for newspapers at an early age, but it was not until 1835 that he acquired a more than local fame. In that year he caused a great commotion among the scientific men of the United States by publishing what purported to be the wonderful discoveries of Sir John Herschel (the younger) at the Cape of Good Hope. As originally printed the article appeared under the title: "Great Astronomical Discoveries Lately Made by Sir John Herschel, LL. D., F. R. L., at the Cape of Good Hope." It was to the effect that the astronomer, by means of a very large telescope constructed on an entirely new principle and placed upon a lofty point in South Africa, had been enabled to make some of the most extraordinary discoveries in regard to every planet in the solar system. To the moon he had paid particular attention and had cleared away all the mysteries surrounding that orb. Each detail of the information was accounted for with mathematical accuracy and all the deductions were based on what appeared to be the most plausible scientific grounds. The article was read and accepted as true by thousands of people. Even men who had devoted the best years of their lives to astronomical research could see no just ground for doubting the truth of the pretended discoveries. Their consternation when they found that they had been made the victims of a clever hoax was great. This was Mr. Locke's most successful literary effort, though another article entitled "The Lost Manuscript of Mungo Park" also deceived large numbers of credulous people.

A VISIT TO DARWIN.

Professor Haeckel has given the following charming description of Darwin and his home surroundings in his later years: "In Darwin's own carriage, which he had thoughtfully sent for my convenience to the railway station, I drove, one sunny morning in October, through the graceful, hilly landscape of Kent, that, with the chequered foliage of its woods, with its stretches of purple heath, yellow broom and evergreen oaks, was arrayed in its fairest autumnal dress. As the carriage drew up in front of Darwin's pleasant country house, clad in a vesture of ivy and embowered in elms, there stepped out to meet me from the shady porch, overgrown with creeping plants, the great naturalist himself; a tall and venerable figure, with the broad shoulders of an Atlas supporting a world of thought, his Jupiter-like forehead highly and broadly arched, as in the case of Goethe, and deeply furrowed with the plough of mental labor; his kindly, mild eyes looking forth under the shadow of prominent brows, his amiable mouth surrounded by a copious silver-white beard. The cordial prepossessing expression of the whole face, the gentle, mild voice, the slow, deliberate utterance, the natural and naive train of ideas which marked his conversation, captivated my whole heart in the first hour of our meeting, just as his great work had formerly, on my first reading it, taken my whole understanding by storm. I fancied a lofty world sage out of Hellenic antiquity—a Socrates or Aristotle—stood before me.



LOVE BEYOND.

BY MATTIE ALICE LONG.

Ye wailing winds, ye wailing winds,
That sweep along the rock-bound coast;
What tales of suffering ye may tell
Of sailor brave but tempest-tost;
Tales of the maiden doomed to mourn,
And watch and wait for many years
For him who sailed—left her forlorn—
Ye care naught for her bitter tears.

Wail on, wail on, ye cruel winds.
The maiden's tears will cease to flow
When weary tasks on earth are done
And the Master calls her, "Come, go
To the lover who waits above,
Who, 'midst the busy, happy throng,
Still cares for thee his earthly love,
And for thee patiently doth long."

Ye wailing winds, ye wailing winds,
Ye still may blow, and shriek, and moan;
Naught cares the sailor, naught the maid;
They've met in the eternal home.
Whisper still of the tempest-tost,
Shriek and moan 'long the rock-bound way,
Sigh 'midst the wrecks of vessels lost;
But for them there is always day.

Those on earth united in love
Cease not to care for each other above;
Their souls then united shall be
And they'll be as one through eternity.

THE Chicago Woman's Club at its annual meeting held last Wednesday, elected the following officers for the ensuing year: President, Sarah Hackett Stevenson; First Vice-President, Mary Spalding Brown; Second Vice-President, Mary H. Wilmarth; Recording Secretary, Elizabeth H. Ball; Corresponding Secretary, Fannie Whiting; Treasurer, Margaret Furness. The voting began at 10 o'clock in the morning and continued until 3 o'clock in the afternoon. The club had adopted the Australian method, consequently the names were printed on a half-sheet of paper in two columns with a red circle before each name in which the voter's cross could be placed to indicate the candidate for which she wished to vote. For officers of the club there were two tickets. The nominations had been made by the secretary sending a circular to each member asking her individual choice. The candidates receiving the highest number of these informal votes were then placed in nomination. After having privately marked her ballot each lady folded it and deposited it in a glass box. Beside the box sat the election clerk, who took the names of each voter. Although this was the first time the club had ever tried this method of voting the majority of members took to it as naturally as a boy takes to marbles. As they came in they would march directly to the treasurer's table, pay their dues and secure their membership cards, mark their ballots, and deposit them in the box with a serene I-am-used-to-it air. At 3 o'clock the tellers, previously elected, took the ballot-box to another room and proceeded with the count. The meeting then took a short recess until the ballots were counted. The announcement of the successful candidates was received with decorous applause and a flutter of enthusiasm. All the candidates on the first ticket were elected with the exception of the candidate for corresponding secretary, Fannie Whiting of the second ticket securing the majority of votes for that office.

MISS HELEN L. WOOD, State Secretary of the Woman's Christian Temperance Association, said recently in regard to sending boys to the Bridewell: "My knowledge of these practices came to me through my experience in our Bethesda Temperance Mission on Clark street. We gather in young boys there, and try to teach them better ways. Frequently boys with whom we have labored are arrested by the police and taken to the Bridewell, and we often visit them there. I have seen boys arrested for the first time for some of their mischievous pranks, which are not necessarily criminal. They were taken off to the Bridewell and locked in with old criminals. When they come out they are lots different from what they were when they went in. They come out hardened criminals. They have learned more criminality inside than they ever learned outside. This ought not to be allowed. If the city cannot be induced to take vigorous measures immediately, then the Legislature ought to take it

up. If the city would place heavier fines on the older criminals and keep the boys out from among them it would accomplish lots more good. The boys ought to be by themselves and should be taught trades. Some money invested in this way would save much criminality here in the future. There should be a wing built or place provided where the boys can be taken. When the boys come out of the Bridewell now they are hardened—ready for a cell in Joliet. One boy I remember was arrested for some petty theft and placed in a cell with an old man. When he got out we hunted him up. He told us with a swagger that he had learned a good deal while in jail—a good deal more, he said, than he ought to know. We took charge of him and helped him what we could and he is doing well now outside of Chicago. The whole practice ought to be stopped short.

"ONE of my pet schemes for women at the Fair" said Mrs. Potter Palmer in New York to a representative of the press the other day "is that they shall be properly represented as journalists. While I feel that women have made great strides, and attained great eminence as painters, sculptors, and architects, I do not feel so proud of them in those fields as I do in the world of literature. There they stand side by side with men, and they do work which is in every way equal to the best work of our men journalists in this or any other country. I want a paper published daily at the Fair by women, in which not only all the writing shall be done by women, but the composition and all the labor connected with the paper shall be by women. I want the women journalists of America to hold a congress and elect representative women in their world to manage this paper, and also appoint a committee to receive and look after the comfort of women representatives of journalism who shall visit the Fair. I want newspaper women from all parts of the world to write articles for this paper, and to give a history of their experience as newspaper writers. I believe such a paper could be made intensely interesting, meeting with ready sale, and be one of the notable features of the Fair. As we have no separate buildings for women's exhibits, and the work of women will be shown alongside that of men, women must strive all the more earnestly to make a success of this Fair. It will not be, and there is no desire to have it, the usual exhibition of so-called 'women's work' seen at every State and county fair, such as patchwork quilts, wax flowers, preserved fruits and all sorts of needle work. Not that I hold these things in contempt; far from it; but this will be a time and place for women to show their right to be considered equal to men in many fields where before they have hardly found recognition. And I feel great confidence in the success of all that women shall undertake at the World's Fair."

ON account of the distress of the Continental army in 1780, the ladies of Philadelphia made a successful effort to collect a fund for their relief, in the purchase of clothing. Some of the leading women were at the head of the movement, among them Mrs. Bache, Dr. Franklin's daughter. All ranks of society seemed to have joined in the liberal effort, from Phillis, the colored woman, with her seven shillings and sixpence, to Mrs. Washington, who gave \$20,000 in Continental money, equivalent at that time to about \$350, and Lafayette \$500, in the name of his wife, the marchioness. In Philadelphia and vicinity nearly \$8,000 was subscribed; and Robert Morrison made the princely donation of the contents of a ship just captured by one of his privateers, fully laden with clothing and military stores. During the Civil War of 1861-5 enormous sums were given by private individuals, together with every sort of clothing, comfort and luxury, for the relief of the wounded troops, the care of Union refugees from the South, and the emancipated blacks. It has been estimated that not less than \$500,000,000 in money was given in small sums, as voluntary contributions by all classes of people during the war.

THE report of the annual meeting of the Union of Women Painters and Sculptors, held recently in Paris, gives a most satisfactory record of the financial standing of the society, which, unlike most organizations of women, has a surplus in the treasury of more than \$5,000. It is proposed to convert the surplus into a fund for the relief of destitute artists, which would enable the organization to accept testamentary bequests as an institution of public utility.

MATERIALIZATION OF A SPIRIT

From *La Revue Spirite* translation from *La Sfinje* by Commandant Dufilhol (retired).

Naval Lieutenant Caesar Podesti, well known to all of us, passed over at Naples, on the 4 of March 1891, at eleven o'clock at night, at the age of forty-two. On the 13th, nine days afterwards, he manifested through the intermediary of the writing medium, M. Frezza.

Upon inquiry made to the spirit of Podesti, whether he had already tried to communicate with the same medium, in the evening of the 8th of March—and the uneasy feeling of M. Frezza at this time should be attributed to this attempt—came the following answer:

"Pardon me, dear Frezza, I ought to have reflected that I might do you harm. But I had such haste to manifest myself that, my perispirit still bound to my cadaver, I flew to you, leaving like a tenacious bond, a fluidic train still adhering to the inanimate remains of my body. Oh, if you knew what a cruel thing it is for a poor spirit, still badly disincarnated, to feel itself bound to that mass of dust which is its body!... To see its slow or rapid decomposition, to feel the sickening odor from it!... It is a true expiation, a true experience of that miserable corporeal life to which the materialists cling so tenaciously.

"Would you analyze the impression experienced by your spirit at the moment of the death of its body?"

"It is difficult for me to explain clearly these impressions, and if I should tell you I did not recall them perhaps you would not believe me. Well, know that at the precise moment of death, we can give no account of anything.

"I had lost the use of my senses entirely perhaps a quarter of an hour before expiring. I remember only that I felt myself tortured by some indescribable pain—pain in some sort moral rather than physical. I perceived that suffocation was making rapid progress, that the heart was beating with difficulty; then an icy sweat and I fainted. I recall quite well however that I asked for some mustard paper. I understood that I was going to die, and should have liked to die in your arms: I should have had more courage; for, it must be confessed, that though an avowed spiritist I was afraid of death.

"After this I saw no more of what was going on in my chamber, I no more saw the persons who surrounded my bed; I had lost consciousness. Short was the agony which preceded my passage out of the body: a spasm of the heart and all was over. Morphine, Oh, morphine killed me! You were right my good friends. And now?... Now, I fear that I am responsible for my suicide. Pray God for me."

"Would you describe your impressions after death?"

"Strange and full of terror was the situation which followed death! What do I say? I saw my double... We were two Podestis, one stretched out as if asleep upon the bed; the other free, who, like a madman, a fool, was going and coming in the chamber; surprised, all the time confounding himself with the body lying on the bed, finding himself strictly bound by a very dense current or fluid, invisible to your eyes, visible and almost material for him in this state. I tried to withdraw from that motionless body, struck as I was with terror and amazement; and in my efforts to get away, this fluidic cord stretched and left me room to escape and rid myself of those mortal remains. Then some moments the thick fluid condensed again, shortened, and obliged me to approach my body.

"In despair I called to Hector (his sailor) and the other persons in the house, thinking they would run to my aid, and would deliver me from that odious attachment; no reply, they gave me no attention. Then, I saw; oh, I trembled!... I trembled at barely thinking of it! I saw that body raised clothed and given a better position—that body of which I was the conscious individuality. Anger seized upon me: I wanted to throw myself upon that body which was stealing me from myself, to break that odious bond which kept me so tenaciously bound. Vain efforts. I cleared the room without touching anything! Ah! What despair I experienced at that moment... Then the will of God aiding me. I began thinking again of the past, of the short sickness; I recalled to memory, you, our spirit séances, my friends, manifestations of John (the spirit guide of medium Eusapia who was the one before whom the experiments of Dr. Lombroso took place); I remembered the books I had read and was thus brought to reflect on the identity of my situation with the situations which

our séances as well as my readings presented. Could I then be dead I asked myself?

At the end of some minutes I saw appearing several spirits who smiled upon me and welcomed me. At the sight of them I recognized many relations and friends I had had on earth. I saw my mother, Tommasini, the good Edward and all gave me to understand that I was no longer among incarnated beings, they told me that for some moments I had only just been disincarnated by death and that it was inevitable that I should be in trouble in order to give the perispirit time to detach itself entirely from the cadaver, in order to accomplish my rebirth in the world of spirits. After the exhortations of these good spirits, my friends and relations, I lost consciousness and fell into a condition of great trouble from which I emerged at the end of forty-eight hours. I am fatigued cannot this evening say more: but I will in expiation of my sins be your coöperator in the spirit propaganda. I will lend myself to all experiences, physical or mental which you shall be pleased to try. Make known to Palazzi, Cavalli, to all the others my will and continue to always love me as ever your Cesar Podesti."

This spirit then promised me that on the 18 March in the evening he would materialize at the Thursday seance which takes place every week at the house of Palazzi.

We will not speak of the first part of the seance.

At ten o'clock there were present at the seance: M. M. Engineer, F. Graus, Professors Romannazzi and Maggi, Charles Orsini and Palazzi.

The Count and Countess Piccolomini and M. Frezza had just retired.

The spirits of Mathelde and Helene, when in life the wife and sister-in-law of M. Graus,—manifested at first. While all attention was concentrated on the effects produced by these two charming spirits, a quite distinct voice was suddenly heard. It came from a point about ten feet from the table above it, around which we were seated. The medium Mme. Eusapia perfectly awake was following, as were all of us, the phenomena as it took place. We might have said it was the voice of a person speaking in a low tone, which however did not prevent its being heard by each of us in all parts of the room. It said: "Pray to God for me."

M. Graus, attributing it to one of the spirits who was engaged with him asked: Is it for Mathilde we must pray?—No—Then must we pray for Helene?

"No," it still replied.

I don't recall who it was at that moment who exclaimed: "It may be Pedosti."

"Yes, yes," said the voice. Then we all assured him we would pray for him willingly; and the spirit replied: "Thanks, thanks, brothers."

Then I entered into a short dialogue with the spirit during all of which he held his hand, perfectly materialized and warm, on mine which was extended on the table where it formed a part of the circle.

Here is the conversation:

"I am very thankful to you, dear Caesar, for having come and remembered me."

"A thousand thanks, friend, for your kind greeting."

"Caesar, how are you?"

"I do not suffer."

"You would not believe the pain I experienced at loss of you."

"Thanks, thanks. I know it. I am sure of it."

During all this time the spirit was caressing my face with his own hand.

"Tell me, Caesar, will you come frequently?"

"It is too soon. I have still need of relieving myself of matter."

"But you will remember me, you will come when rid of it?"

The reply of the spirit could not be comprehended, though at my request it was repeated. The voice seemed fatigued. How, will be seen further on:

"I will come, I will come frequently."

There was silence, then the spirit said to us:

"Adieu, brothers. May God bless you—all of us. Thanks, and may he bless you also a thousand times."

"Dear Caesar, you have held your hand constantly on mine this evening: it is still there. I should like very much that you, on your departure, would give us a handshake as you used to do when living."

"Impossible."

In the same moment he placed the back of his hand on the back of mine, still on the table. During this contact I felt quite distinctly all the bones of his hand and the

joints of his fingers; after which all disappeared.

The séance closed at midnight amid a general excitement caused by this interview with the voice and by this phenomenon of materialization out of the ordinary course.

M. Frezza, who had not been present at the second part of the séance of the 18th, was informed of it by M. Orsini. On the 20th, in the evening, he came to my house to read the account of the materialization of the spirit Podesti. This reading suggested to us several observations, this among others: that a phenomenon of this nature had an importance quite different from that produced by other spirits who enter the medium Mme. Eusapia and speak through her mouth. Then we began a séance with the table and with writing. The table wrapped out this phrase: "Cæsar will write through the medium Frezza."

M. Frezza obtained spontaneously the following communication:

"It is indeed I who produced the manifestation by the voice Thursday evening, the day I had indicated. The vocal organ of Mme. Eusapia contributed nothing to this manifestation. I had to endure great fatigue, but, notwithstanding, I succeeded in creating a voice necessary to make myself understood by you. I will come willingly and frequently into your midst, my good friends, my good brothers. I will do what was not able to during my earth life. (He was the most of the time on board his vessel or sick and in a position to prevent him from engaging in a propaganda). This will be for me an agreeable diversion to manifest myself to you, but I don't love confusion or noise (the circle was just forming); if you put yourselves in order with regularity in your sittings I will willingly cooperate with you with the aid of John. For a moment I am under the impress of painful emotions which I had to undergo at the time of my death; there still remains with me many of the earthly elements which prevent me from doing all I would like to do; consequently, when I shall be less embarrassed with matter, with perispirit more subtle and more homogenous I will contribute, I repeat with all my power, to progress in your studies on psychical manifestations and materializations."

Palazzi—"Did you materialize only the head or the entire body in order to be able to speak?"

"If you could give yourselves any idea of the difficulty I must have had to succeed in speaking, you would have still more indulgence for me. Thanks. Oh! how much the spiritual books I read helped me. Thanks to reading them I arrived in the world of spirits almost equipped for life there. Judge by this what I may be able to do in time. If it please God you will see me in full light, materialized and tangible; you will shake my hand; we shall talk together."

"Can you repeat to us the words which we were not able to comprehend Thursday evening?"

I made great efforts to pronounce these words. I felt as exhausted as one would be in the body. I wanted to say:

"I will come, I will come often. Love me, aid me to rid myself of earthly matter as soon as possible and I will come often. I am all good will, but I want your help. Pray God for me."

Frezza.—Do you think still of your Newfoundland dogs?

Podesti had two magnificent Newfoundland dogs, the male Peppe crippled, the female, Ella. He loved them as he would have done two children.

"Why should I not think of them? Are they not creatures of God? I am concerned about the fate of poor Peppe, poor beast; no one ever saw a more affectionate animal. Dear Frezza, let there be no illusion on this point, we don't renounce our earthly affections so soon after death. If I told such a thing would you believe me? Well, from time to time I still feel the need of the morphine injections. It is true that I can have now as much innocuous morphine as I want which I prepare myself. Consequently when I shall be able I will tell many things. I will talk to you much about the world of spirits. It is not necessary that it is altogether different from yours. It is the same thing, I assure you almost all that is on the earth compact matter is here fluidic. I have been astonished, surprised in the highest degree. Here they do all that you do yourselves, all this you will do later in concert with us. We sleep, eat, work, amuse ourselves exactly as you do save that everything with us is fluidic—that is in your idea—but for us compact and tangible. We will talk more about it another time. I

have just made a great effort to tell you all this. I can do no more and take leave. Adieu.

CESAR PODESTI.
NAPLES, March 21, 1891.



A PSYCHOMETER'S EXPERIENCES.

TO THE EDITOR: It has been suggested that a narrative of some personal experiences in psychometry might be of value and interest to the readers of THE JOURNAL. If they furnish either amusement or instruction they will have fulfilled their mission. But I give notice that if lessons there be in the examples I relate, I disclaim all intention of teaching them and they must be found in the illustrations themselves, by each individual reader. I write them out just as they happened without addition or embellishment. If the pronoun I is too often repeated please remember that it stands for the psychometer and not the personal Mrs. Eldred.

With this short preamble I will begin at the beginning and say. "Once upon a time" a friend of mine Mrs. E. T. Stansell now of Denver, Col., herself a psychometer and contributor to THE JOURNAL said to me "Mrs. Eldred you can do it."

Now this statement produced no very decided effect except to arouse in my mind a slight feeling of ridicule. But when she said "Mrs. Eldred you must do it" I felt as though something rather unpleasant was after me. She meant it though, as events afterwards proved and much against my will I became a psychometer. She so thoroughly imbued me with the notion that I must do it, that it never afterward occurred to me to refuse to try to do anything which anybody wished me to do. If this made me a victim for all sorts of experiments, and no doubt caused me to appear stupidly non-resistant under real impositions, it had for me its compensation in teaching me the necessary lessons of self-forgetfulness, humility and self-control so that I can now say: Blessed are the "mists" in this life for without them little would be done of real service to the world.

This is how I made a beginning and in an astonishingly short time I was furnished plenty of opportunity to try my new found powers, and became at once an object of interest to every body who had a "Psychic fad."

This class of people were numerous and each wanted to prove to himself and to the world exactly what (in his own mind) he already knew. From time to time I was investigated by different ones and the result was—Well, rather amusing. One person after a few trials would positively declare it was "mind-reading." Another equally positive "knew it all the time." "It was clairvoyance." Still another would say "spirits." "It cannot be done without the help of spirits." Occasionally a person even more learned than the rest, pronounced it "hypnotic suggestion" while not a few came out with flying colors shouting "victory"! They always did know it was pure guess work now it was proven and they would say with a condescending smile; "Mrs. Eldred you are no doubt honest and believe you see what you think you do, but your powers are all imaginary." When closely pressed such people would reluctantly admit that the guessing was well done but no further admissions would be made. Well it all seemed very funny to me, and I will tell the reader a secret which I never before revealed. I was not the only person "investigated" nor they the only ones who formed opinions. However, let me here say in justice to the large body of Spiritualists and others interested in these psychic phenomena, that I have usually been treated with liberality and courtesy. If the experiences of a psychometer are not all pleasant it is perhaps as much due to the unique position, in which she is unavoidably placed, as to any conscious inconsiderations on the part of other people. There were of course some very notable exceptions to this rule, and I have in mind an occurrence which happened soon after I began experimenting and before I had learned to take such things as a part of it, and matter of course. I had obtained a little reputation beyond a local one, and a gentleman wrote me from Chicago asking me to make a prediction on a coming election as to a certain gentleman's chances for getting into office; a signature was sent me from which to read. It was my first attempt at predictions, and it was undertaken with

fear and trembling. A friend volunteered to help, a suitable time was chosen and the entire evening was given to the reading taking the time of two very busy people. After psychometrizing the signature and reading up both parties, I declared that this gentleman had the majority of votes, so I said in my judgment he would be elected. The reading was carefully forwarded with the modest request that after the election I be informed of the result. This was the only compensation I asked for my time. The gentleman in question never acknowledged in the least way the favor I had done him, and never replied to my letter. By watching the Chicago papers I discovered the name of the candidate and found that he was defeated by a small majority. It happened in this way: At the last moment there occurred a split in his party. The Germans for some reason suddenly refused to vote for him and he was defeated by a small majority instead of being elected by a large one, as would otherwise have been the case. I predicted an opinion upon what I saw at the time of reading. Was the reading a failure? From time to time I have been made a victim of practical jokes for the amusement of my friends. At one time I was handed a letter to psychometrize I did not like it, and said so in emphatic tones, I became so nervous I could hardly sit still and finally threw the letter and exclaimed: "There: I would not live with that woman for any money in the world" roars of laughter followed this explosion, and I was shown a letter written by myself. On subsequent occasions when the same thing has been tried it invariably produces the same condition of nervous excitement.

At another time a gentleman handed me a lock of hair wrapped in tissue paper—I had been reading different articles for this gentleman who had come a long distance to interview me. I felt much exhausted, but when I took the lock of hair I brightened up immediately, saying, "Now this is somebody nice." I felt stimulated and refreshed. Pronounced it a magnetic person, good, honest, etc. Thinking the joke had gone far enough, the gentleman stopped me, and told me that it was the hair of a dog I was holding. I concluded I liked dogs better than I did some people that I had read but raccoons I object to, and entered a violent protest when a friend tried the experiment on me. I screamed with all my might and sprang in hot haste from the couch upon which I lay, frightened almost out of my sense. Very distinctly I felt the animal running all over me. I was not slow for some time afterward in voicing my opinion on practical jokes—especially anything pertaining to coons. While not meant for a practical joke, something occurred which proved a joke for me. At one time, while on a visit to the city of G—, another lady and myself had been invited to attend a course of lectures on Christian science delivered by a well known member of that fraternity from Chicago. One evening half a dozen or more of the ladies of the class were invited by an artist friend of mine to visit his studio and see some crayon sketches which were done by a gentleman purporting to be under spirit control. The rude sketches were indeed wonderful and we lingered. Finally the artist produced a communication which had been given through the hand of the medium artist. After reading it some of the ladies proposed that "Mrs. Eldred psychomatize it." I took the paper. In an instant I lost control of my body entirely, could neither speak or move, and spirit or whatever it was tried to reduce me to unconsciousness. I struggled for freedom but in vain. Finally two ladies standing next to me noticed something wrong and spoke to me. This seemed to arouse me, and with a great effort I was able to speak, begging them to shield me from the notice of the others. But all too late, they gathered around and tried to take the paper from me, but the fingers on my hand were so closely locked that it was impossible without injury to the hand. After a heroic effort of will, my fingers relaxed, and I was again my own mistress. Everybody had been frightened and I was more chagrined than I can tell. In explanation I will say none of the company were Spiritualists, indeed they were prejudiced against, even regarding Psychometry as "an error of mortal mind." I felt as though I had made a fool of myself, yet there stand the facts. Something certainly did get me in his or its power, and played a joke on me which I never forgot, for I hate scenes. As an offset to this vexing experience, on the same occasion, one afternoon six ladies called on me and asked me to read for them. They were strangers to me and I felt rather embarrassed at

the request, but they pleaded, and half in earnest, half in jest, I proceeded to "read them up." They wo—manfully confessed to the faults as I pointed them out, but a unanimous protest went up when I predicted the future. One lady spoke the sentiment of all when she said, "It can never happen. I never will do it." Two years later these same ladies told me that my predictions had come true in every case.

(TO BE CONTINUED.)

MOTHER'S DREAM.

TO THE EDITOR: Sitting by the firelight the other night, chatting of the time when dear mother accepted the fact of spirit communion gladly and thankfully, (after the opposition, which was the natural sequence of Puritanic teaching in her earlier life yielded to the mass of proof garnered in our home circle,) she repeated the story of her dream—or vision, one New Year's evening, soon after her "conversion" as she calls it, adding "You should write this up for Col. Bundy's paper. I believe his readers would like it;" but I shall let mother tell it:

It was New Year's Eve, and the memories of the old time and its customs and of the friends of my youth—then, almost all living in the better land, held my thoughts till sleep came, when I seemed transported to the place where a New Year's party was in progress—you know that in my time in our village at least, we had but two dancing parties during the year—one on the Fourth of July and one on New Year's Eve.

As I was saying, I was at the New Year's party when many of my early companions—long dead were present; soon your father came to me and asked for the next figure, I gladly assented, and as he passed, turned to your grandma who sat near me and said, "Would you like me to dance with Philo next time?"

"Why, yes, Irene,"—but that moment, looking over the dancers then on the floor—all so young and beautiful, then glancing at myself, old and faded, and worn with life's battle I said to myself, "it will never do—the contrast is too dreadful—for my Philo, too, was young and handsome as in the old days—when, instantly this thought came—from where I know not, "Youth and elasticity shall be given you!"

In the twinkling of an eye I was once more young and fair while tingling through every fibre of this new body was health, hope and happiness, and I danced with my beloved, as I had done forty years before, light and happy as a bird—that was all dear, but the memory of that transformation has never left me, and I realize how it may be, as we are taught by our tender spirit guides, that all are bright and young in the 'happy spirit-land'."

MARY IRENE DYE.

FACTS AS ARE FACTS.

TO THE EDITOR: That long interesting statement of Professor Coues, in THE JOURNAL of February 27, is the finest presentation of the facts of spiritism that I have ever read, and I have read about everything, even Stead's "Ghost Stories." If it were not for Professor Coues' position in the world of science—accustomed as he is to dealing with phenomena, with the rigid scrutiny of science, one would recommend his experience to be inserted in Stead's next "supplement" of the marvellous. The difference between the Professor and Stead is that one deals with actual experimental facts and the other with "Ghost Stories"—which may or may not be true. Professor Coues is not dealing in one of his off-hand jokes, end what he says puts the question of the fact of Spiritualism beyond all cavil and question. Where is Buckley? Let him confront Professor Coues or "shut up." TRUTH.

THOMAS WENTWORTH HIGGINSON maintains that woman has developed intellectually later than man. Says he: "The reason is simple. During the period of physical despotism this influence carried with it mental despotism as well, and the more finely organized sex inevitably yielded to the coarser. Over the greater part of the globe to the present day women cannot read and write. A hundred years ago in our own country the education of women in the most favored families went little beyond reading and writing. All this is now swept away, but the tradition that lay behind it, 'The Shadow of the Harem,' as it has been called, is not swept away—the tradition that it is the duty of woman to efface herself."

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Anthropological Religion. The Gifford Lectures delivered before the University of Glasgow in 1891. By F. Max Müller. London and New York: Longmans, Green & Co. 1892. pp. 464. Cloth. \$3. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

In his preface to these lectures the author says: "In lecturing before the members of the University of Glasgow, on the origin and growth of religion, my chief object has been to show that a belief in God, in the immortality of the soul, and in a future retribution, can be gained, and not only can be, but has been gained by the right exercise of human reason alone, without the assistance of what has been called a special revelation. I have tried to prove this, not as others have done, by reasoning *a priori* only, but by historical investigation: I have tried to gather in some of the harvest which is plentiful, but which requires far more laborers than are working in this field at present. In doing this I thought I was simply following in the footsteps of the greatest theologians of our time, and that I was serving the cause of true religion by showing by ample historical evidence, gathered from the Sacred Books of the East, how what St. Paul, what the Fathers of the Church, what medieval theologians, and what some of the most learned of modern divines had asserted again and again was most strikingly confirmed by the records of all non-Christian religions which have lately become accessible to us by the patient researches of Oriental scholars, more particularly by the students of the ancient literature of India."

The learned author proceeds, after stating that he had unexpectedly exposed himself to attacks from theologians who profess to call themselves Christians, to criticize his critics and to defend the liberal positions taken by him in these lectures which cover a large field of religious history and thought. The comparative study of religion has in Prof. Max Müller its most erudite student, and almost every ancient religion, and whatever throws light upon it are discussed in this volume which few persons, even though they have given much attention to the subject, can read without learning something.

MAGAZINES.

THE March *Arena* has an interesting article by Rev. M. J. Savage on "Psychical Research." Henry Wood writes on "Revelation through Nature," and Gen. J. B. Weaver on "The Threefold Contention of Industry." A poem, entitled "Battle Hymn of Labor," by Nellie Booth Simmons, possesses rare merit. The editor contributes two editorials, one on "The Dead Sea of the Nineteenth Century Civilization," and the other "Behind the Deed the Thought." The first paper treats on the many trials and privations of the very poor in our great cities, and merits the careful attention of all persons interested in the great social agitation of the hour. The official life of a nation has probably never been so fully represented in a single issue of a periodical as in the March number of the *North American Review*. It contains articles on "Spending Public Money," by ex-Speaker T. B. Reed, and the Hon. W. S. Holman; on the "World's Fair," by Director-General Davis of the Columbian Exposition; on the "Issues of the Presidential Campaign," by United States Senators McMillan, Hisscock and Hale, and Representatives McMillin, Bland and Breckinridge; on the "Need of an International Monetary Conference," by Hon. Wm. M. Springer, and on "Our Commercial Relations with Chili," by Wm. Eleroy Curtis. The same number contains the second of Mr. Gladstone's articles on the "Olympian Religion," and other contributions by Dr. Cyrus Edson, under the head of "Do We Live Too Fast?"; by the Belgian Minister at Washington, on the "Anti-Slavery Conference; on the "Degeneration of Tammany," by the Hon. Dorman B. Eaton; on "Free Ships," by Captain John Codman, and on the "Highlands of Jamaica," by Lady Blake, wife of the Governor of that island.—The *Popular Science Monthly* for March has a varied and attractive table of contents. First comes the fifteenth of Dr. Andrew D. White's New Chapters in the "Warfare of Science," dealing with astronomy. The denunciations which both Protestant and Catholic theologians heaped upon the scientific teachings of Copernicus and Gal-

ileo are set forth in this article with abundant and exact references to the writers quoted. Carroll D. Wright contributes an instructive paper on "Social Statistic of Cities," in his Lesson from the Census. The latest important discovery in zoölogy, that of "The Australian Marsupial Mole," is described, with illustrations, by Dr. E. Trouessart. This animal furnishes a connecting link between the ornithorhynchus and pouched animals like the opossum and kangaroo. There is an able and popular discourse on the natural history of babies by Dr. Louis Robinson, under the title "Darwinism in the Nursery." This author has found in infants from an hour to a fortnight old a remarkable power of sustaining their own weight by the grasp of the hands. In the Editor's Table ethical teaching in schools is discussed, and the other departments presents a pleasing variety.

The *Peacemaker* for February has articles on "The Chilean Controversy," "The Abolition of the African Slave Trade," "War Is a Necessity," and other subjects of interest.



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From skies familiar the same sun shining, yet ah, not shining the same sweet way!

'Tis no real sadness that steals to warn me: it half is pleasure and half regret,
As though a welcome had met a farewell, and intermingled when they had met!

For while gay fancies may from the future delight and longing my spirit bring,
I'm like a nestling whose wings unfolded feel yet the nest-warmth about them cling!

This life that waits me, I yearn to know it; my heart is with it, my hope is there;
The large winds float it across my forehead, with tingle of nostrils, caress of hair!

It moves in mornings; it speaks in starlight; it lurks in sunset's fantastic hues;
I hear it murmur through swaying tree-tops; I watch it sparkle from roadside dews!

All nature tells me my altered impulse, my manhood's heirdoms to gifts unguessed;
Streams in their flowing and flowers in their blowing are rich with its prophecies half confessed!

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CONTENTS.

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CHAPTER I.—Ancestry; Childhood; Youth; Birth place; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.
CHAPTER IV.—Anti-Slavery; Garrison; "The Fleas of Conventions;" Personal Incidents H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Elia; Josephine L. Griffin.
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Loretta Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glazier; Progressive Friends Meetings.
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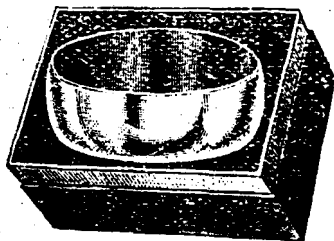
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TO PREVENT THE GRIP.

As this paper goes to about three thousand physicians and about ten thousand American editors, we think it well to republish the following, cut from the *Boston Herald* of January 16th:

Mr. Geo. T. Angell, president of our Humane Society, said yesterday:

"A gentleman calling on me to-day tells me that he has seen in one of the Boston dailies a letter from a physician recommending as a preventive of grip the putting of powdered sulphur in the stockings, so as to be constantly walking on sulphur."

"Some years ago Casey Young, member of Congress from Memphis, Tenn., told me that during the great yellow fever epidemic at Memphis, in which I believe thousands died, he and various other gentlemen of his acquaintance saved their lives by constantly wearing powdered sulphur in their stockings, while others of his acquaintance who refused to use it died."

"In one instance he stated that out of a considerable number of gentlemen assembled in his office, who discussed the subject, every one who used the sulphur escaped, and every one who did not had the fever. It is well known that a few doses of sulphur taken internally will pass through the body, clothing, and pocket-book, and, so blacken the silver in the pocketbook as to make its reception doubtful. It is also equally well known that men working in malarial districts in sulphur escape malaria. I think it my duty to state these facts, which may be of value in preventing sickness and saving life."

To all our readers we add to the above: If, after consulting your doctor, you conclude to try the experiment a day or two, you will find that you are, when warm, surrounded by a very perceptible sulphurous atmosphere.

We have asked the dean of our "Harvard University Medical School" to have experiments made in regard to the effects of sulphur on dangerous germs, which we hope may result in some important discoveries.—G. T. A. in *Our Dumb Animals*.

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A writer in *Figaro*, Paris, speaking of astronomy, says that women, and American women particularly, display a wonderful taste for it. They have a profound love for all that is noble, grand and beautiful. They like the ideal, and do not allow the gross things of business to crush or narrow their intelligence. That is what men do. But women elevate themselves higher, see further, live in a superior world, and devote themselves to science. And, moreover, their eyes are often better than ours for certain observations."

Rosa Bonheur has just completed her latest and largest work. It has occupied the whole of her time at Le Depiquage during three years, and represents ten horses, life size, treading out grain. She has declined an offer of 300,000 francs for this latest effort of her genius.

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Mrs. H— is a young married lady and an Episcopalian. Her husband is not a member of any church, but, as all good husbands should, frequently attends church with his wife. His first attempt, however, to conform to the Episcopal form of service was so mortifying that he was almost tempted to forswear church-going altogether.

It was on Easter Sunday and his wife had tried to coach him properly beforehand, naturally wishing him to take part in the services.

"Remember, now, my dear," she said, "that the rector will come forward and say: 'The Lord is risen,' and you will respond with: 'He is, indeed'—you will remember that, now, won't you?"

"Well, I guess I can remember three words," replied Mr. H— a little testily.

An hour later they were at the church. The rector came forward at the proper time, in the beginning of the service, and said solemnly:

"The Lord is risen."

Promptly and distinctly came the response of Mr. H—:

"Is he, indeed!"

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THE women writers of London have elected John Strange Winter to be their president. One of the very first topics ready for their discussion will no doubt be the causes which before their latter-day emancipation led women to take masculine pen-names. Mrs. Stannard oughtn't to need call herself "John Strange Winter" any longer, even if the necessity ever did exist. These very women writers, by the absurd police regulations in force in London and New York, would be promptly arrested if they wore men's clothes to their club meetings.

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Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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"Who pulled the alarm?" cried the guard.

"I did," cried the Judge.

"What for?"

"Because I wanted to get off."

The guard thereupon made some remarks to the Judge more forcible and less respectful than he was accustomed to hear. His lordship thereupon complained to the stationmaster, who told him that he would inquire into the matter.

When next they met the Judge asked the stationmaster if he had reported the guard for insolence.

"I spoke to him, my lord, when he came through on the slow train," he replied.

"Well, what did he say?"

"Well, my lord, he said he would come up some day and adjourn your court."

The Judge appreciated the man's witty way of saying that he had a right to control his own train, and did not pursue the matter further.—*London Tid-Bits.*

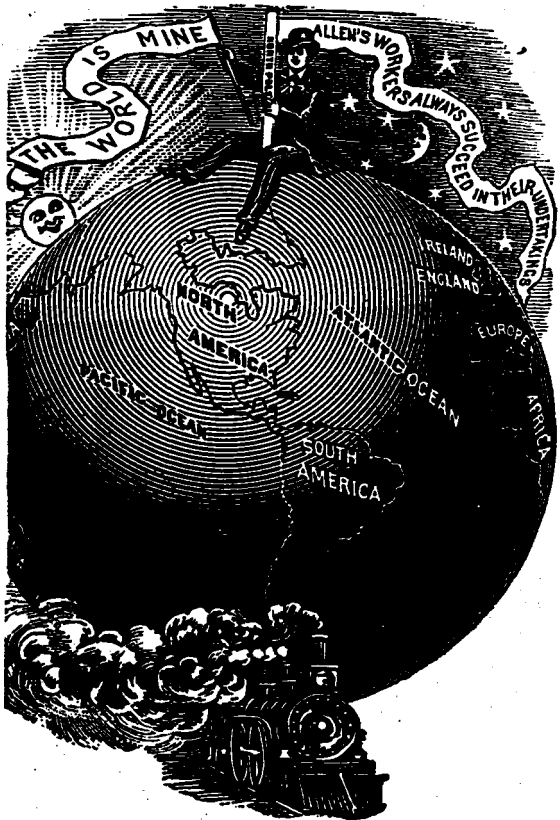
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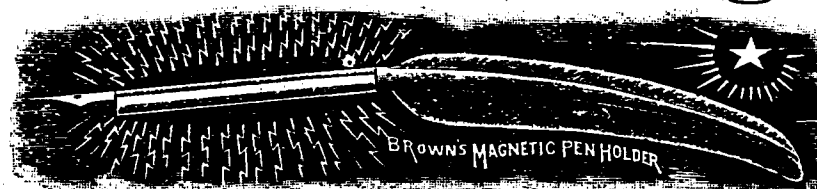
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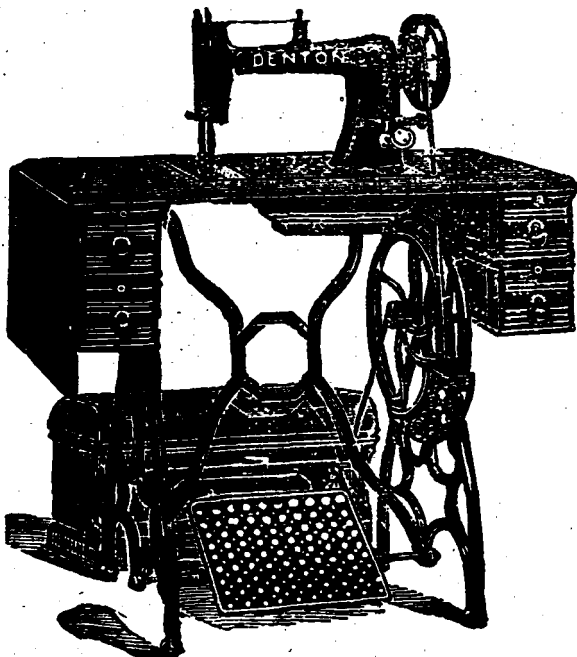
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ABSTRACT OF CONTENTS.

CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

CHAPTER V.—THE HIGHER HEAVENS (continued).—Description of them.—Gardens.—Furniture.—Mr. Owen's description of his own home in the fourth heaven. Employments of spirits.—Every desire of good spirits gratified.—The manufacturing heaven.—Temples, halls, theatres.—Hunting, fishing, riding.—Farms in the heavens.—Scientists in the heavens.

CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spirits. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmaries in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Atheists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O weary heart"

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CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story reminding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER."

CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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CONTENTS.

- FIRST PAGE.**—Topics of the Times.
SECOND PAGE.—A Lawyer's Inquiries. Tendency to Uniformity. Prof. Dolbear's Plea.
THIRD PAGE.—A Relating to Funerals. Comments to a Correspondent.
FOURTH PAGE.—The Open Court. — An Experience in Pure Spiritualism.
FIFTH PAGE.—Plea of the Defense.
SIXTH PAGE.—The Supremacy of the Spiritual.
SEVENTH PAGE.—An Open Fair on Sunday. The Enervating Energy of Americans. The Celebrated "Moon Hoax." A Visit to Darwin.
EIGHTH PAGE.—Women and the Home. — Materialization of a "pirit."
NINTH PAGE.—Voice of the People. — A Psychometer's Experience. Mother's Dream. Facts as Are Facts.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—A Boy's Thoughts of Life. Chance to Obtain "The Spirit-World." Miscellaneous Advertisements.
TWELFTH PAGE.—To Prevent the Grip. Sickness Among Children. Improving the Monon. Florida and Southeast. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Getting Even With the Judge. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—Professor Coues an Old Timer. Transition of Mrs. Dwight Cutler. Miscellaneous Advertisements.

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PROFESSOR COUES AN OLD TIMER.

On February 25th there was a large and enthusiastic meeting of the older residents of Prescott, Arizona, having in view the formation of a permanent historical society for Northern Arizona. Mayor Howard called the meeting to order and nominated Professor Elliott Coues as chairman, which motion was unanimously carried, says the Prescott Morning Courier.

He then addressed the meeting in his usual interesting and happy manner, and was greeted with frequent bursts of applause. The speaker dwelt upon the necessity of such a society as the one proposed, and thought the need urgent and the occasion timely for its organization. Dr. Coues stated that he lacked but nine months of being as old as the Territory, having reached here in July, 1864, the Territory being born in December, 1863, and that while his lot had, for the most part, been cast elsewhere, his repeated returns showed his attachment to the Territory which gave him his first lessons in real and rugged life. "Those were the stern, hard, cold days in the history of Arizona, when soldier and citizen alike wrestled with the forces of nature in all their wildness, fought with the savage foe in all his wiliness and cruelty, wrested from the enemy the right to live in peace and prosperity, and secured those blessings which we, their beneficiaries, enjoy to-day. But to secure that result, the early history of Arizona was written in blood and sweat, for year after year, during which the invincible spirit of civilization brooded over this fair land, pressing the conflict with savagery, to the end witnessed to-day. That history is as thrilling as any which ever adorned the pages of a Leather-Stocking romance—yet it is sober history, not the dream of a novelist. Within ear-shot of the spot where this court house now stands, the crack of the rifle has rung on the air, and Indian or white man has fallen; within eye-shot the early settler has been robbed of his horses and herds by the Apache."

Constitution and by-laws were adopted and officers chosen. Many interesting events were recalled. At the close of the speech-making Professor Coues was unanimously elected the first honorary president of the society. The professor seems to have captured Prescott, whooped up the boys, waked the snakes and then jumped the town, for he—if it was not his astral—appeared in Chicago a few days later. If he had staid out there the Arizonians might have run him for Congress; but we are glad he didn't for his services are needed in a position more difficult to fill than that of a congressman.

TRANSITION OF MRS. DWIGHT CUTLER.

Among the many noble and lovely characters which our professional life has brought us to know personally we can name none with more profound respect than Frances Slayton Cutler, whose transition at East San Gabriel, California, last week released her from years of suffering, patiently and sweetly endured. Though an invalid for nearly fifteen years, Mrs. Cutler was active in works of philanthropy, and at Grand Haven, Michigan, her home during her married life, she was a leader in all good works. She is survived by her husband Hon. Dwight Cutler, and five children, who mourn her departure as only devoted husband and children can grieve at the loss of an affectionate wife and mother. We extend deepest sympathy to our sorrowing friends, whose grief we are glad to know is softened by the knowledge that the dear one is now free from pain in a brighter and better world from whence the love of wife and mother and sister will descend without ceasing upon those left behind.

THE "Evolutionist and Modern Science Essayist," is the name of a new bi-monthly publication, which is to be the official organ of the Brooklyn Ethical Association. It is published in Boston by Mr. James H.

West, (Hathaway Building) and edited by Dr. Lewis G. Jones and James A. Skilton, President and Secretary of the Association, and Mr. West. The "Evolutionist" has also a number of able editorial contributors. Dr. Jones in the opening article defining the position of the journal says that it "does not aim to build up a new sect, either in religion or in politics. Its effort is, rather, to utilize the enthusiasm for humanity which is already organized in church and state, to educate and direct it along scientific and evolutionary lines, and thus to bring all workers for human welfare upon a common platform and concentrate and direct their efforts toward common beneficent ends. Price, 50 cents a year.

ANN O'DELIA SALOMON alias Madame Diss Debar, alias Vera Ava, accompanied by "Professor" Orchardson of this city, has been furnishing pseudo-spiritistic entertainments for man and beast to the insane outside the walls of the lunatic asylum in Elgin, Illinois. It is said Diss Debar claims she is Director-General of psychophysical manifestations on this planet and "Professor" Orchardson is Grand Master of the Message Department, with an exclusive franchise to disseminate the latest from Socrates, Solomon, Krishna, Darwin, etc.

Mrs. H. S. Slosson of this city, widely and favorably known as a trance medium, has gone to Montana for a long rest. She intends to return next winter and resume her vocation. THE JOURNAL regrets the necessity of her absence but is pleased to know that needing time to recuperate she has wisely decided to take it. Mediumship to be of real benefit to the world should only be practiced by persons in good health, bodily and mentally.

Rev. A. J. Fishback departed this life last week at Du Quoin, Illinois, where he was engaged in the ministry of one of the lesser Christian sects. Mr. Fishback was in early life a Universalist minister. He left that pulpit to become a Spiritualist lecturer; and a few years ago declined the rostrum in favor of the pulpit, but never ceased to hold his faith in spirit return and intercommunication between the mortal and spirit spheres.

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ESTABLISHED 1865.

CHICAGO, MARCH 19, 1892.

NEW SERIES—VOL. 2, NO. 43.

For Publisher's Announcements, Terms, Etc, See Page 36

TOPICS OF THE TIMES.

THE Lenten regulations for New York and New Jersey seem to be quite complicated. The Pope gave the bishops power to dispense with all the rules of abstinence as long as they thought the state of the public health warranted it. Bishop Wigger, of the Newark Diocese, dispensed with the regulations, while Archbishop Corrigan did not. The result is that those who live in Newark and work in New York may eat meat in both places, while those who live in New York and work in Newark can eat it in neither.

EARNEST HART in the *Nineteenth Century* writes: Horses are very susceptible to hypnotization by standing in front of them, so that they have to look at you fixedly. This practice was introduced into use in Austria by a cavalry officer, Balassa. It is called, after him, the Balassiren of horses, and according to Moll it has been introduced by law into Austria for the shoeing of horses in the army. Rabbits, when they are introduced into the cage of a snake, what is called fascinate themselves by staring at it. The process is commonly spoken of as though it were an active proceeding on the part of the snake which fascinates them. They are self-fascinated, and, as we saw in the case of our hypnotic patients, a mechanical means of impressing their senses suffices, and it is quite gratuitous to impart any sort of vital force or living fascinating influence on the part either of the snake or of the wily stage performer.

At the mass meeting recently held in Chicago in favor of opening the World's Fair on Sunday these words from the eleventh article of the treaty early adopted between the United States and Tripoli were displayed over the stage: "The government of the United States is not in any sense founded on the Christian religion." Professor David Swing in alluding to the meeting in one of his sermons said that the words as a motto for the occasion were not appropriate, because, first, they were not intended, as used in the treaty, to commit this government to atheism, and because, second, Sunday against which the protests were made was not a Christian institution. Professor Swing's criticism is irrelevant, because, first, the object of the meeting was not to promote atheism, and second, the ground on which the clergy generally and the great mass of Protestant Christians oppose Sunday opening is the assumption that the day is the Christian Sabbath. Possibly Professor Swing was incorrectly reported.

THE drama which closed in England last week with the imprisonment of Mrs. Florence Osborne, wife of Captain Osborne of the British army, for the theft of jewels from her friend Mrs. Hargreaves, illustrates the temptations held out, no more, perhaps, in England than here, by the glitter and glamour of so-called high society. The young woman had enough to live on if she had chosen to live moderately. But she wished to equal or eclipse others who were much better off in this world's goods, and her ruin was the

result. Her truest friends in her present deplorable situation are her husband, and, singularly enough, the people she first robbed and then sued for slander. The fashionable acquaintances disappeared. All of which carries a moral that is worth noting by young men as well as young women. The one redeeming feature in the conduct of Mrs. Osborne is that after having been abroad several months, in order to save her husband, who would otherwise have had to resign from the army, she concluded to return and surrender herself for trial.

RUSSELL SAGE before the New York Senate investigating committee which is trying to find out the details of the recent coal combination, said: I will tell you, gentlemen, that you don't know how far this thing is going to reach. There has been no increase appreciable in the price of coal, and it would be folly for the combine to make one, owing to the bitterness of public sentiment. When this sentiment dies out, however, they will raise the price of coal to the limit undoubtedly. It is certain that a vast sum of money has been advanced by institutions in this city to promote the coal deal. I have my own distrust of any combine among corporations which tends to deprive people of the necessities or even the comforts of life by increasing the prices. I would say without hesitation that I would not look with disfavor, as an investor, on any legislation which would tend to discourage or prevent the formation of such combines as the one under discussion.

THE *Boston Watchman* (Baptist) has had many words of praise for Rev. Joseph Cook, but it notes the fact that he no longer draws crowds to hear him and adds: "It must be plain to any one who has followed his lectures for the last four or five years that he is not growing, that his discourses contain little that he has not said many times before. He threshes a good deal of straw that his flail has been over several times. Like too many ministers he is resting upon his laurels instead of winning new ones." Commenting on this the *Christian Register* says: Another reason for Mr. Cook's decline of power is in the cause to which he devotes his great abilities. He has hitched his wagon to the old Orthodoxy instead of to the new. Like Lot's wife, he is looking backward instead of forward. His orthodox admirers may proudly point to him as a pillar of salt, but the defect of such a pillar is that it is stationary. It serve to show how many have passed beyond it. It is a warning, not a guiding, moving pillar of fire; and, under modern climatic influences, it must gradually be dissolved and forgotten.

PRESIDENT ANDREWS, of Brown University, a clergyman of one of the most straight-laced of the Evangelical denominations, has been lecturing to the students under his charge on the Sunday question. He said that the attitude of Christ showed that the Old Testament Sabbath was to be done away with, and that the first day of the week is not given any prominence in the New Testament as a day of rest, that Christians carried on their work, the same as on any other day down to the time of Constantine. The basis of the Sabbath obligation he said does not consist in the sacredness of any given day, but man needs a certain

proportion of time for rest. "Puritanism was a dreadfully narrow manifestation of Christianity; and we are suffering from it now. The Sabbath isn't meant to be a kind of mustard plaster, to torment mankind." President Andrews said further as reported in the *Providence Evening Telegram*: As to the question, "What is the proper observance of Sunday?" I answer The primary thought is rest. This was the main thought of the Bible. For those who can devote Sunday to spiritual uses it is a duty; but they should not enforce such uses on others. We have no right to prohibit by law any of those who wish to go down the bay on Sunday. I have a theory that the ministers of this city might do an immense amount of good in the summer by instituting Sunday missions on the excursion steamers. As soon as the boat leaves the docks, let a half dozen young people, with good voices, sing several hymns, and then let some enthusiastic young man make a stirring address of not over ten minutes on some practical religious topic. It would not do to offer prayer, because prayer offered by a Protestant minister would be exceedingly distasteful to many on board, and the sermon should be conducted so that none would be offended. Such services would be very beneficial. All art galleries and free libraries should be open on Sunday, for such marks of progress are not a breach of the Lord's day. The persons who object to this don't know what poverty is; and just as long as ministers object to such things, they will gain no hold on the laboring people. This is just the class they fail to reach, while on the contrary they were just the ones that Christ did get hold of. On these grounds, I advocate the opening of the World's Fair on Sundays, but not all day. Let it be opened at noon for the rest of the day. Possibly, it would not be well to have the machinery department open; but all the art galleries, and everything of that nature, should be open, by all means.

DR. DAWSON BURNS of the United Kingdom alliance has published his annual report of the "drink bill" for 1891 of Great Britain and Ireland. From this it appears that the total amount spent on intoxicating drinks in the United Kingdom last year was £141,250,000. This sum means an expenditure of £3 15s. per head, reckoning women and children as well as men, or £18 5s. for each family of five persons. Comparing the amounts with those of a year ago there is an increase to £1,750,000. In foreign and colonial spirits there was a decline, but this was largely overbalanced by the increase in home-made spirits and in beer. In the two latter classes the rise was respectively £1,333,778 and £1,129,869. As the decrease was in the more expensive drinks and the rise in the cheaper, it is tolerably clear that working-class drinking has increased during the year. The only pleasant feature is that the growth has not been quite so great as in 1889-'90, from which Dr. Burns optimistically infers that "the tendency to increase will now give place to a tendency in an opposite direction." It appears that Scotland and Ireland, in comparison with their population, consume more spirits than England and Wales, but when it comes to beer England is infinitely the greatest swiller of the three. In the twelve months she swallowed very nearly £80,000,000 worth of it—a sum which would very nearly pay for the army, the navy, and the civil service twice over.

ALL THOUGHT IS CONSCIOUS.

It was the practice of the late Mr. Spurgeon to prepare his Sunday morning sermon on the previous evening and his Sunday evening sermon on the afternoon of the same day. One Saturday night he could not concentrate his mind upon any subject sufficiently to make a selection, and by the persuasion of his wife, he finally went to bed. His own account is as follows:

On one memorable occasion all failed me. It was one of the strangest experiences I have known. Ten, eleven, twelve, one o'clock came, and still I had no topic for the following Sunday morning. At last my wife came into the room, laid her hand on my shoulder and said:

'Had you not better go to bed? Try what a few hours sleep will do.'

I took her advice and retired. About eight o'clock in the morning I sprung from the bed under the somewhat unpleasant consciousness of still being without a topic. On leaving the room she asked me where I was going.

'Into the study of course,' I replied.

Noticing an amused smile upon her face I asked the cause.

'You will find out when you get there,' was the reply.

Going up to the table what was my astonishment to find a text jotted down, a lot of notes scattered about in my own handwriting, of which I had no recollection whatever, and to feel a train of thought come back to me with the notes which at once supplied me with a sermon. A glimmering consciousness of the truth dawned upon me, but I hastened to her for an explanation.

'About two o'clock this morning,' she said, 'you got up and went down to your study and I followed you. You were apparently fast asleep. You then seated yourself in your chair, gathered paper and pen, and began to write. I feared to disturb you; so I sat and waited. You thought and wrote for about one hour; then arose deliberately from your chair and went up-stairs to bed again and slept till you arose just now.'

I preached that sermon and it was certainly not inferior to my usual productions.

This sermon was in its general character like those discourses which he prepared when his ordinary consciousness was wide awake. It contained his thought and bore the characteristics of his mind. It was stamped, so to speak, with his individuality. It was the product of his own thinking. But since knowledge of what he was doing during the preparation of the notes did not come into his ordinary consciousness the question naturally arises, What part of his mind performed the work? Was the whole mind in activity in some way which kept the operations below the line of consciousness? Was it a case of "unconscious cerebration?" There is no reason to believe that there is any actual thinking which is not also conscious thinking; indeed thinking implies conscious effort, in distinction to automatic action, but Mr. Spurgeon's intellectual work on the night referred to, was done without that particular consciousness which was suspended when he went to sleep and which returned when he awoke. Many men have performed some of their greatest intellectual feats while they were asleep. In explanation of this it has been said that when the cerebrum is at rest the cerebellum continues its work. Thus J. J. Garth Wilkinson says: "The cerebellum does unconsciously and permanently whatever the cerebrum performs rationally and by fits. The cerebellum follows and adopts the state induced by the cerebrum on the organization, and holds the notes of the ruling mind. Thus immediately after sleep the motions of thought may begin at once, for they have not been organically, but only consciously suspended."

The entire brain is the organ of thought, the physical instrument by which the mind operates on this material plane. According to Wilkinson's view, correctly stated, while the cerebrum is at rest, the mind is still active, but uses only the cerebellum in performing mental operations. These operations, says Wilkinson, "have not been organically but only consciously suspended." But mere organic motions without consciousness are probably only physiological processes. Where there is thought there is consciousness. How can the mind prepare a sermon, or work out a mathematical problem without being conscious of the process. The fact that it does not come into the ordinary chain of mental operations, would seem to imply that there is a deeper or a higher conscious-

ness which is active even when the conscious life as it is known to us, is suspended in sleep. The ordinary consciousness may be but a phase of a larger and grander life, the more superficial aspects of which only come above the threshold of the "waking state" into ordinary thought and conduct. Is not every person largely influenced by the so-called unconscious thinking that is done in sleep and in the waking state. How many great discoveries, wonderful inventions, profound conceptions, and deeds of sacrifice and heroism may be, to a considerable extent attributable to the sub-conscious or subliminal processes of the mind. In some cases the individual but carries out unconsciously what was started in a conscious or semi-conscious state, as was probably the case with Mr. Spurgeon who says that on going to the table he, "felt a train of thought come back" to him with the notes and that a "glimmering consciousness of the truth [of what had occurred] dawned upon" him.

There are those who will claim that in phenomena such as are mentioned above, there must be the agency of discarnate spirits. That there is such agency in many of these experiences is not denied—indeed the Spiritualist can consistently believe that invisible friends often inspire mundane beings with high thoughts and purposes, but most of the experiences of the class here referred to are probably explicable without any intervening agent. There are depths in man's nature that have never been sounded, and heights that have never been reached from this plane of existence on which man is a sense-imprisoned being.

A PSYCHICAL FABLE.

Various and many people had brought back reports of a land fairer than day. Incited by these accounts others sought to explore the promising territory, but returned with discouraging stories to the effect that the country was filled with vast bogs and dangerous morasses, and even if there were fertile tracts somewhere in the far interior they could not be reached; for should explorers succeed in passing the bogs and morasses they would never be able to scale the mountains beyond.

It appears that those who got a sight of the Land Beautiful and talked with the people were often unable to so mark out the route as to ensure certainty of success to others in reaching it, and were too frequently inclined to demand that the less fortunate should accept their stories without verification.

After many years it so happened that a large body of distinguished men became so impressed with the multiplying accounts of this wonderful country given by trustworthy pioneers, that they organized an expedition composed of mechanical and topographical engineers, bridge builders and others with all the latest appliances and a score of inventors to devise methods for overcoming difficulties. To locate the dangerous grounds on the frontiers and mark the safest route was, of course, a part of the work of the expedition. They were a cautious body, these explorers. Indeed they spent so much time and money in surveying the route and protecting their flanks and rear that the people at home became impatient, especially many of those who by good luck had previously got sight of the land flowing with milk and honey, and who could see no reason for so much painstaking care. But progress was made and some of the explorers scaled the mountains and beheld the land, while others were content to map out the route, marking the bogs and morasses and building bridges for the benefit of those to follow.

Some years later a body of men associated themselves together to examine and report upon a particular part of this country. They were stimulated to do this by one who knew of the existence of the first and more comprehensive organization, but who by his own negligence was in ignorance of the results it had accomplished, and of its topographic map and field notes. A small detachment of this new organization led by its founder started out soon afterwards on their first expedition,—and never returned. A volunteer relief corps essayed to find them and render

assistance, if not too late. Alas, it was too late. Their skeletons were found in a morass, only their grinning skulls protruding above the surface. The boundaries and soundings of this particular morass it appears had been carefully defined years previously by independent explorers, and more specifically by the officers of the first organization. Many copies of these maps had been distributed throughout the known world. Large numbers of individuals, many of them even without the assistance of these maps, had been able to avoid the dangerous place and pass on.

This fable has no moral, yet it may be suggestive to the surviving members of the late American Psychical Society.

FACTS IN REGARD TO SUICIDE.

The number of suicides in the United States in 1890 was 2,640, according to returns collected by the *Chicago Tribune*. In the same way it is learned that the number in 1889 was 2,224, and in 1888, 1,487. These figures must be more or less incomplete, and possess only comparative value and little of that. They show without doubt that the crime of self-slaughter is rapidly increasing, but to what extent is not known. A partial list of the more prominent cases for 1890 reveals the names of fifteen doctors, ten cashiers, thirteen merchants, eight bankers, seven lawyers, seven teachers, six clergymen, four judges, four actors, and three journalists. The ratio of the number of men to the number of women taking their lives was the usual one of three to one. As to the mode of ending life, 1,094 shot themselves, 663 took poison and only 380 died by hanging. The United States census of 1880 showed that hanging was the more general method, as it is among men in England and Prussia, while shooting came next and poison third. The reported cases for the last year would thus seem to show that the method changes from time to time, even among the same people and the same classes.

Dr. B. W. Richardson delivered a lecture recently on "The Anatomy of Suicide," in which he gave many interesting facts. He said that throughout the world there were about 180,000 suicides every year, or about twelve in every 100,000 people. The best record of any state was that of Massachusetts, where all cases of deaths other than natural were reported on.

More males than females committed suicide in that state; and while the method of the former was by firearms or wounding, women generally adopted the gentler method of poisoning. Suicides varied much in number in different races, the Jews having the smallest, while Denmark and Scandinavia ranked among the highest; but in every country there were certain localities that produced more than others. The seasons produced different results, and dull weather increased the numbers. In England the greatest number of suicides occurred from March to August, and for some reason the last four days of June always gave the heaviest returns. The minimum was in February, and that was the same in America.

Suicide was more common among Protestants than Romanists. It increased with education, and also spread with railways and telegraphs. Any exciting cause led to an increase, and it had been noted that it was frequent at the end of great wars. As to occupation and wealth and poverty, there had been no connection traced. Among males the greatest number of suicides occurred between the ages of thirty and forty, and among females between twenty and thirty. It was more common among widows than married women, and was further more frequent among widowers. As regarded causes, there were to be considered the predisposing and the determinant causes.

There were occasionally hereditary tendencies, and of the determinant causes the most frequent was alcohol. Then second in number came religious doubts and fears—the desire to know the worst of eternal punishment at once rather than live dreading it. Here those who believed in the efficacy of priestly absolution had undoubtedly the advantage. With regard to remedies and the overcoming of thoughts of suicide Dr. Richardson said the chief points were a temperate life without alcohol, the avoidance of gamb-

ling or the struggle for wealth, and also of those controverted religious dogmas for which there was no reasonable answer.

THE AMERICAN SUNDAY.

In an article in the *March Forum* on "What the American Sunday Should Be," Professor David Swing says: "If Luther made the Sunday a most pleasant and restful season, if John Milton held that the day rested upon human authority alone, if the greatest Roman Catholic and Lutheran divines filled the twenty-four hours with sleep, work, rest and happiness, it cannot remain possible that the Puritans extracted from the blueness of the time any great part of their confessed usefulness. It most probably lay upon their hearts as a long-lasting and grave error, a little the less injurious because it was cherished as a truth."

The fact is the Puritan Sunday was a revived superstition, a mixture of Mosaic ideas and practices with Pagan asceticism. For centuries Sunday had been a day of common festivity. It had not been regarded as the Sabbath nor had it been so observed. It was, as had been taught and believed for centuries, a day appointed by the church on which the people were required to attend religious services in the morning or afternoon with full liberty to enjoy the remainder of the day in the popular holiday style. This too was the kind of Sunday which prevailed among Protestant Reformers. They did not regard the day as the Sabbath, or its observance as binding upon Christians. The Bible had not been in the hands of the people and the conceptions which prevailed among the Catholics were derived not from that book, but from the church. The Protestant Reformers, though they transferred their authority from the church to the Bible, did not favor a return to the Mosaic law. But the Puritans did. As Professor Swing says: "To some men the Bible came back too completely. The Romanists had kept it from the people so long that when it came back to the Northern belt of Europeans it overdid its return. In their excessive hunger some ate up the Mosaic laws as though they were just as fresh and sweet as the Sermon on the Mount. They began to consider the ideas of whipping to death a rebellious son, of stoning any one who should gather sticks upon the Sabbath day, and of taking possession of the heathen for an inheritance. The Puritan Sunday was a modern effort to reproduce the Mosaic age. The name Puritan came from the resolve and effort of a group of Christians to obey the Bible in its purity. They were not to favor some part of the book. It was to be alike divine and binding in Leviticus, the Psalms and the Gospels. If Exodus said, 'You must not suffer a witch to live,' it remained only to find the person who was acting in that character; the existence of such person having been settled for all time by the mere fact of the Mosaic enactment, for it could not be supposed for a moment that God would suggest such a law in a planet which contained no supply or specimens of the thing condemned."

Prof. Swing mentions further that to this influence of Mosaism upon the group of Christians known as Puritans, must be added "a wave of asceticism which makes all kinds of solemnity and self-denial seem works and virtues which commend the soul to its God." This asceticism existed in India, among the Hebrews, among the Essenes, who were in fact a Jewish sect, among the Pagans of Rome, the Christians of the third and fourth centuries and down through the middle ages, and even still later in Christian monastic life. The revival of Mosaic ideas and laws and ascetic practices was the most marked in England and Scotland. It made no progress on the continent. It showed great vigor in New England and wherever in the Thirteen Colonies the original settlers were people who had been indoctrinated in Puritanic ideas. These ideas had large influence in colonial legislation and in a modified form have to be encountered to-day by the friends of rational Sunday observance. But the Puritanic features are being gradually eliminated from Sunday, and in some parts of the country hardly any trace of them is observable. For this very reason stealthy efforts are being made constantly to secure

national and state legislation which will legalize Sunday as the divinity ordained Christian Sabbath.

Prof. Swing says: "The United States cannot deal heavily in religious ideas." The nation should not deal at all in religious ideas. It should protect all in undisturbed enjoyment of their rights, religious or otherwise, but it should not make any laws requiring or prohibiting religious practices, and none appointing religious days. The States should, as several of them do, recognize Sunday only as a civil institution, requiring suspension of ordinary business, but otherwise allowing the people to pass the time as they see fit.

Prof. Swing thinks it would be a great calamity to have such a Sunday in this country as prevails in Cuba, Mexico and the South American States; and here he expresses the view of the great mass of those who are in favor of a rational Sunday. The day should be one of rest and recreation, not of dissipation, carousal, cock-fighting and horse-racing. Such a spectacle is indeed, as our essayist says, "a poor one compared with the vision of a great nation in which the dreamer sees the labors of the week all suspended for one day, the dens of temptation all closed, the churches, the parks, the libraries, the galleries, the fields all open and frequented by millions of persons in youth or in old age who one day in seven touch existence on its greater side," and it would be still better if the dens of temptation which corrupt and debase on Sunday, could be closed not only on that day, but on every day of the week. But this will not be possible until the mass of people come to understand that vice is vice, and its indulgence is as bad on one day as on another.

HARRY ARCHER-WILD.

It appears from the *San Francisco Chronicle* that "Professor" Archer so dear to many good people in Michigan and elsewhere, and whose exposure has been published in *THE JOURNAL* was formerly under the name of Harry Wild, a confederate of Mrs. Crindle-Reynolds. The *Chronicle* says he assisted her at a campmeeting and afterwards in San Francisco; but finally set up a materializing shop on his own account. About the time of his exposure in San Francisco he got into trouble for robbing a Mr. Cornell of between \$500 and \$600. In his fright, and fearing prosecution, he made a voluntary confession and promised as a condition of immunity from punishment to discontinue his fraudulent practices. At that time in the presence of witnesses he confessed to having personated spirits for Elsie Reynolds and also for J. W. Caffray. He also assisted Caffray in developing mediums. In telling his story to the *Chronicle* reporter Wild laughed with great glee as he related how, in the guise of a female spirit he had been hugged and kissed and "slobbered over" by male attendants at these séances. This crisis was in the spring of 1885, since which he has been comparatively quiet until engaged to assist the Huylers in bamboozling Luther R. Marsh. For a year past he has done a thriving business at Onset, Mass., Grand Rapids, Mich., and elsewhere, and has been aided by the active support of indiscriminating spiritualistic papers and the folly of many very good people.

For denouncing such villains *THE JOURNAL* has in turn been denounced and vindictively antagonized by people who claim to love truth and justice. We ask such of these people as have a modicum of reason left, a grain of respect for justice and decency, to seriously reflect upon their grievous mistakes and to ask themselves how they can expect rational people, honest truth-loving people, to respect them or a cause whose advocates render it possible for a creature like Crindle-Reynolds or Archer-Wild or Etta Roberts or Eliza Ann Wells to pose as its exemplar and demonstrator of its facts. These people forget apparently that it is not *THE JOURNAL* alone they are fighting, but all that is good and true in Spiritualism, all that is pure and honest in either world. Not for our sake, but for their own and that of the cause to which they avow allegiance we kindly but earnestly implore them to pause and study the situation, unhampered by any

transcendental sophistries or personal prejudices. Put yourselves face to face with your own selves and your God and ask if you are doing your duty and living up to the highest light attainable.

BETWEEN TWO LIVES.

"Between Two Lives." Under this title Commander Duflhol in *Revue Spirite*, with some preliminary remarks, introduces M. Volpi of *Vessillo Spirite* as saying:

1st. Surely, when we can do so, it is our duty to come to the aid of a person in danger of death, with magnetism.

2d. When a cure is shown to be impossible magnetization would have an influence in the liberation of the perispirit in its effort to break the bonds which unite it to the physical organism; and I found my opinion on the fact that magnetism secures this disengagement (of the perispirit) in the case of incarnate somnambules.

3d. In what concerns suggestion I do not know whether its action could be exercised on the patient in his last agony; experience alone will decide. To this Commander Duflhol appends a note as follows: Sleep, somnambulism, and death, are degrees of the same phenomena, the disengagement of the superior being from its physical envelope. Now the sleeping person and still better the somnambule, are suggestionable (amenable to suggestion) for which reason the dying man, who, in the midst of the agitations and struggles of the last hour, frequently manifests a superior lucidity and, too, in inverse proportion to physical strength, or would seem to be amenable to suggestion. It is the mind that is active on the suggestion—the body is only an obstacle; the less it exists (?) the better suggestion must operate.

4th. At this stage of the disease, it is certain that a good lucid somnambule might be useful to describe the progress of the disease, that of the death agony, indicate the means of rendering it less painful and also to see if there is present any extra-human intervention which is seconding our efforts; but I think it very difficult to have at hand somnambules of such lucidity. However, I believe that we might within given limits diminish the torments of the death agony by favoring the disengagement of the perispirit as before said.

5th. I am convinced that, in registering and controlling in a sufficient number of cases the phenomena of death, we might get evidence on the spot of the modes of separation of the spirit and the body; it is even admissible (thanks to that property of plutography of reproducing objects not perceived by the eye) that we might by the indication of a clairvoyant, fix on the plate images of the perispirit at the first stages of its disengagement. I am convinced that all this is possible; the difficulty is in finding a suitable subject.

SPIRITUALISM AT ATHENS.

R. de Guistiniani gives in *Revue Spirite* an interesting account of the spread of Spiritualism in Athens owing to the exertions of M. Lefakis. Strange phenomena, physical as well as mental, have awakened public interest and convinced more than one stubborn sceptic. Some séances with Mr. Polenu, a young poet who possesses remarkable psychical powers at the house of M. Souris proprietor and sole editor of the Greek journal *Romios*, were attended by physicians, journalists, lawyers, professors, and by M. Ragave the dean of the Greek savants and literateurs, formerly minister plenipotentiary from Greece to Paris and Berlin. The spirits evoked were able to divine the most secret thoughts of the attendants, read entire phrases which were unknown to the medium, to guess meanings from their orthography and pronunciation, and without mistake the exact contents of pocket-books, etc. Ascension of tables without contact and phosphorescent lights also were shown. Says the correspondent: We shall perhaps again see polytheism reappearing, not of the ancient mythology but of science. The imaginary gods will disappear to give place to the spirits, the only real beings who live in the beyond.



THE THREE PHASES OF SPIRITUALISM.

By M. C. C. CHURCH.

In the first half of this century a distinguished savant appeared upon the stage to act his part in the drama and to give to the world the unity of science and to proclaim a new sociology. This man was Auguste Comte. He announced and tried to apply the formula that humanity had passed through three distinct stages of evolutionary life: The theological, the metaphysical and the positive—the latter the unification of all past experience of the race. To this philosophy or system as unfolded by Comte was Spencer, and John Stuart Mill, and Littré, and Miss Martineau indebted for the foundation of their work.

Comte's magnificent generalizations include all history—all science—forecasting a new sociology which, in many particulars, will doubtless remain,—like the systems of St. Simon, Fourier and the hosts of lesser lights who have astonished but not bewildered our common sense.

Men are the mouth-pieces of God to the age in which they live; but He, by a wise differentiation, assigns the True to its proper place in humanity and leaves the residuum of error to be forgotten.

The error of Comte was, according to Professor Flint, of St. Andrew's University, in supposing that the life of humanity was differentiated into discrete stages of the process: theological, metaphysical and positive. An analysis of human history shows no such hard and fast lines of its progress. So far as the investigator knows, all these stages have been simultaneous moments. At one stage the theological predominating; at another the metaphysical and at another the positive; all operating in more or less distinctness as the historic members of the race have found place and action. The law is true but not as Comte formulated it.

The proof of the verity of this law is avouched in each individual's experience. It is plainly proven by Comte in his masterly dissection of our modern life, say for the last three hundred years. Future ages will give to this great thinker his proper reward of praise if not adulation. To him humanity will acknowledge a debt of gratitude which will not be shared by his industrious disciples. And this notwithstanding his too radical a presentation of what he calls the "Religion of Humanity." There is a great truth even here; humanity is one of which each individual is a member. The God Comte worshipped was in humanity; humanity was its form—to his limited vision. He could not see in the "unknowable" the "Transcendent God;" for he repudiated causes; even a Great First Cause and stuck to Law as the mode or method for the solution of all of his reasoning. Here his disciples—Spencer, Mill, Fiske and Underwood—have erected the superstructure, the foundation of which was laid by Comte.

It is marvellous how Comte's method runs through every thing—the most minute. I mean more particularly the human thing; for all ideas are "things," and man was an idea before his ultimatum into embodied conditions. Applying Comte's law to modern Spiritualism we have an illustration patent to all. It has passed through the theological, the metaphysical and the positive—simultaneously. It exhibits to-day all three of these stages. To those whose memories run back over the forty years of its history, they can discover the workings of these three factors. At the beginning the theological was most pronounced. It was a sort of undefined polytheism; in many cases—fetishism. Soon was developed the irreconcilable metaphysical tendency. All sorts of theories of God, the Universe, man and his outcome as a social being have had their day. These tendencies predominate to-day in the vagaries of theosophy; Andrew Jackson Davisism, Harrisism, Teedism and other com-

petitives in the dull and droll of psychics. Along these lines, however, have run the positive in the assumptions, deductions and inductions of such men as Hare and Edmunds and Sargent in the early days and of such psychic researchers as Wallace, James, Stainton-Moses, Hartman, Oxley, Hodgson, Cones, the Underwoods—not forgetting the grand work of the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

The "theological" and "metaphysical" are necessary phases and probably will remain so to the large class who have not the time nor inclination to evolve out of these preparatory conditions. But it is a source of congratulation that the positive phase is becoming largely dominant in many minds. To these minds are due the investigations which have put beyond all scientific question the great fact of spirit return; so that now we can truthfully say that we have a scientific Spiritualism based upon positive knowledge—no longer assumptive nor even deductive.

As the positive phase of Spiritualism advances, affording the foundation upon which the supersensible can rest, we are having a higher class of phenomena and teaching from the beyond—opening up vistas of thought; knowledge, derived from experience, never before given to the race. They are "revelations" in the true sense—revelations from revelators, once men and women as we are, who explain the mystery of life, both here and hereafter, forecasting an outcome for humanity on positive lines far in advance of a Comte or any of his disciples.

To THE RELIGIO-PHILOSOPHICAL JOURNAL is the world indebted, in a great measure, for this advance. To its editor's untiring energy, wisdom and courage, is the age mainly indebted for the scientific demonstration of the great fact of the "continuity of personal existence beyond the grave." Through evil and good report; through the condemnation of the rabble, the scorn of the pretenders; the base ingratitude of so-called friends and the mistakes of those who are loyal, of those who have not been able to understand his motives or his work—I say through all this and vastly more are all lovers of truth, all who seek to know at whatever cost, indebted for the priceless consolations of a "scientific Spiritualism," which is, the writer believes, to be the destined solution of all the problems which vex humanity.

A REPLY TO PROFESSOR DOLBEAR.

By RICHARD HODGSON, LL.D.

Prof. A. E. Dolbear's article in the THE RELIGIO-PHILOSOPHICAL JOURNAL of March 12, demands from me, I fear, a somewhat lengthy reply. I begin therefore by bespeaking the patience of my readers.

In the first place I wish to remove a general misapprehension which I think is very likely to be caused by Professor Dolbear's statement that "the former American Society for Psychical Research was practically abandoned, or at any rate ceased to be directly interested in psychical manifestations and turned its attention to other fields." Professor Dolbear makes this statement partly by way of showing the desirability of the existence of "a society directly interested in physico-spiritual phenomena." Now the former American Society for Psychical Research ceased to exist as such in January, 1890, but its place was taken by the American Branch of the Society for Psychical Research. The change was practically a transformation of the independent American Society into a branch of the English Society. The reasons for this change were of a pecuniary nature. The independent American Society was not self-supporting, and it was thought that its work might be conducted more economically if it became affiliated to the English Society. The change had nothing whatever to do with interest or loss of interest in physical manifestations. Such phenomena are just as much an object of interest, (though not an exclusive object of interest), to our American contingent now, as they were when the American Society was independent of the English, and they have formed one of the branches of our investigation since the society was founded. In every statement of the "objects" of our society these phenomena are mentioned specifically as forming one

of the principal departments of our investigation, which are enumerated as follows (I wish to draw attention to the 5th clause):

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognized sensory channels.
2. The study of hypnotism and mesmerism; and an inquiry into the alleged phenomena of clairvoyance.
3. An inquiry as to the existence of relations, hitherto unrecognized by science, between living organisms and magnetic and electric forces, and also between living and inanimate bodies.
4. A careful investigation of any reports, resting on strong testimony, of apparitions occurring at the moment of death or otherwise, and of disturbances in houses reputed to be haunted.
5. An inquiry into various alleged physical phenomena commonly called "spiritualistic."
6. The collection and collation of existing materials bearing on the history of these subjects.

I make these explanations lest any reader should infer from Professor Dolbear's statement that the American Branch of the Society for Psychical Research is not interested in physical manifestations. Indeed only last month I visited Chicago for the purpose of making inquiries concerning some manifestations of this kind about which I had received information by letter. In Part XIX. (July, 1891) of our "Proceedings" Mr. F. W. H. Myers has an article of over fifty pages entitled "On Alleged Movements of Objects, without Contact, Occurring not in the presence of a paid Medium," an article which is continued in Part XX. just published. Most assuredly our society, whether in England or America, is far enough from giving up this branch of our inquiry.

I now proceed to deal with Professor Dolbear's remarks upon my sitting with Mrs. Gillett. And in the first place I can partially justify his assertion that after seeing Mrs. Gillett's slate-writing he "thought it not improbable that there was hocus-pocus in it in some way." I say "partially" because I think that Professor Dolbear now somewhat overestimates the doubt which he formerly had concerning the genuineness of Mrs. Gillett's performance. I should describe his former attitude of mind by saying that he perhaps rather thought it just barely possible that there might be hocus-pocus in it some way. This at least is my analysis of his state of mind as revealed in his letters to Professor James and myself at that time. I can also partially, but only partially, justify Professor Dolbear's statement that because he thought that there might be "hocus-pocus in it in some way," he called upon myself, "whom," he says, "I knew to be an expert in that line of investigation, and begged him to go and see how the thing was done." As a matter of fact, Professor Dolbear wrote to Professor Williams James on the subject, making no reference to myself at all. Professor James referred him to me, and at the same time forwarded me Professor Dolbear's letter. In consequence Professor Dolbear wrote to me, and also called upon me, and I informed him that I had little doubt but that he had been tricked, and I said that I would endeavor to see Mrs. Gillett. But I should have seen Mrs. Gillett in any case. A friend of mine who has no connection whatever with the American Psychical Society,—to which Professor Dolbear belongs,—had already spoken to me of Mrs. Gillett; he fully believed that her methods were fraudulent, and was anxious that I should have a sitting with her and discover, if possible, exactly what these methods were; and it was directly in acceptance of the invitation of this friend, who made all the arrangements for my sitting, that I visited Mrs. Gillett.

But I come now to Professor Dolbear's objections to the account of my sitting. He says: "Not a word as to the discovery of trickery in the whole thing." I must confess that I am amazed at this revelation of Professor Dolbear's continued ignorance of conjuring operations in general, and especially of that class of trick-operations used by pseudo-mediums in slate-writing performances. I say continued ignorance, because I thought that I had explained to Professor Dolbear in conversation some of the commonest trick-movements used in fraudulently obtained 'slate-writing,' and had made him aware that such peculiar

movements were clear indications of trickery. What does Professor Dolbear suppose that I went to the sitting to do? Does he suppose that I ever intended to grab the slates or the pellets at any particular juncture and so stop the séance? Certainly not. I proposed to watch Mrs. Gillett's operations from beginning to end of my sitting and record all those that appeared to me to be of importance, supplementing the record by explaining what her operations meant, for the benefit of persons who like Professor Dolbear were ignorant of these implications. More than this I never dreamt of doing, and more than this, from my point of view, was unnecessary. But my account not only offered an explanation of her methods which even Professor Dolbear finds so satisfactory that he apparently regards it as "in the highest probable," but it included a description of specific trick-movements, which I actually witnessed. That Professor Dolbear is still unaware of this I can only account for by supposing that he still remains fundamentally ignorant, in matters of this kind, of the differences between ordinary movements and trick-movements.

Let me try to make my position clearer by an analogy. Once when I was traveling in India, I produced a great wonderment in some natives on a railway platform by some simple 'palming' operations. A young lad came up behind the crowd, looked at me, caught my eye, and made a very slight movement of his right hand. This was the movement necessary for clutching an object and thereby concealing it in the apparently open palm of the hand. I was at once perfectly aware that the lad knew exactly what I was doing. When I seemingly closed up my left hand over the small orange it was holding, and opened it again to reveal a stone instead of the orange, he did not see the stone go from my right hand into my left, nor did he see the orange go from my left hand into my right. Under the conditions it was physically impossible for him to see this actual change, since while this change was going on, my right hand came between those objects and his eyes. But he did see the particular position of my hand which rendered the trick possible, and he knew what that position involved. I have no doubt that the lad could have explained my performance completely.

Now in Mrs. Gillett's case I saw and described certain movements which are characteristic trick-movements, and I shall here repeat two or three of the most important, with my explanations, italicising some of the passages which describe the trick-operations which I witnessed, as distinguished from the further trick-operations which I inferred. Professor Dolbear writes, concerning my account: "After describing the position of the parties and the preliminary work Mr. H. says: 'It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets,' observe—he does not say she had done so, that he had seen the substitution. but he thought it probable she had." Now let the reader consider the whole of the passage of which Professor Dolbear quotes only the last part.

"She took up each of my pellets in turn and doubled it once more, *holding her right hand as no person would hold it under such circumstances unless an object was concealed in it.* This object was doubtless a folded piece of paper resembling my own pellets. After folding my pellets once more she took them all up together in her right hand from the table to a position over her lap. It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets."

The most important part of the above description seems to have made no impression upon Professor Dolbear at all. I can myself substitute one object for another so that no person in the world standing close in front of me can see the actual substitution, though any person who knows how to 'palm' would understand the meaning of the movements of my hands and be aware how the substitution was performed.

Professor Dolbear continues:

"Again: 'The other pellet which she had just taken from the table, and which was doubtless the

second of my three pellets,' there the very thing to be proved is assumed as doubtless."

In this case Professor Dolbear's misapprehension is much more glaring than in the previous case, as will be manifest when I quote the whole of the passage which he so misrepresents, doubtless unintentionally, by omitting to give, in its connection, my description of the trick-movement which I witnessed. In this case, however, owing to the fact that Mrs. Gillett is not a skillful 'palmer,' I not only witnessed the trick-movements that would have been enough to explain her *modus operandi* to any person at all conversant with tricks of this sort; I actually saw her bring a pellet up from below the table and place this pellet between the two slates. I also saw her take one of the pellets from the top of the table and retain it concealed in her hand. And all this I thought I sufficiently stated in my account, where I say that Mrs. Gillett "pretended to take one of the three pellets on the table and put it between the two slates. *What she did, however, was to bring the pellet up from below the table, take one of the three pellets on the table into her hand and place the pellet which she had brought up from below the table between the slates, keeping in her hand the other pellet which she had just taken from the table, and which was doubtless the second of my three pellets.*"

The (italicised) passage describes what I witnessed. What I inferred was that the pellet which Mrs. Gillett had taken from the top of the table and concealed in her hand (and afterwards took down below the table) was the second of my three pellets. Now it will be remembered that I first described such trick-movements as would enable her to take one of my three pellets below the table, after having substituted for it another pellet of her own. The reader then will realize that previous to the action of Mrs. Gillett which I describe above, there were three pellets visible on the table. No more than three pellets should have been in use at all, since I wrote only three. But at this stage of the proceedings Mrs. Gillett brought up from below the table a fourth pellet (between her thumb and first and second fingers), seized (between her third and fourth fingers and the palm of her hand) one of the three pellets on the table, placed the pellet which she had brought up from below the table between the slates, and later on took below the table the pellet which she had taken from the top of the table. Now the pellet which I thus saw her bring up from below the table and place between the slates turned out to be actually one of my pellets, and thus my inference from her original trick-movements that she had taken one of my pellets below the table and substituted one of her own was independently justified. And so I might proceed in detail; but my object now is not to justify my inferences, but to point out clearly to the reader that in addition to the various trick-movements which I described in my account, and which Professor Dolbear has been unable to appreciate, I also described my witnessing, without any "doubtless," or "supposed," or "probable,"—the surreptitious bringing of a fourth pellet from below the table and placing it between my slates, and the surreptitious taking (and concealing) of one of three pellets that were lying on the top of the table. The "doubtless" in the phrase which alone Prof. Dolbear quotes concerns the question as to what pellet it was that Mrs. Gillett had so surreptitiously taken. Prof. Dolbear remarks that "the very thing to be proved is assumed as doubtless." On the contrary, the very thing that I was trying primarily to exhibit, viz., Mrs. Gillett's trick-dealing with the pellets, was so far from being assumed as doubtless, that it was described as actually witnessed. Prof. Dolbear may say, if he pleases, that it was the first of my three pellets, or the third, and not the second that Mrs. Gillett abstracted fraudulently, or he may say that it was Mrs. Gillett's bogus pellet which she had previously substituted for one of mine; I need not trouble about this point for the present. But I do not think that even Professor Dolbear would maintain that if he wrote only three pellets, and that while three pellets were lying together on the table, he saw the 'medium' bring up a fourth pellet from below the

table and put it between the slates (and it afterwards turns out to be one of his own), and at the same time seize and conceal in her hand, (and afterwards take below the table one of three pellets lying on the table) I say I do not think that even Prof. Dolbear, if he saw all this, would maintain that he "was not able to see or prove any trickery." But I need not enlarge upon the further trick-operations of Mrs. Gillett; I have surely said enough now to make my account clear to Prof. Dolbear. I certainly thought it was clear enough before to the ordinary intelligent reader. Prof. Dolbear says, speaking of myself, that "for all that he reports there is no proof of anything wrong, and the conditions might have been exactly as he says they were, and there have been no trickery at all." He says also that he has "a tolerably definite idea as to what proof means." His idea of what proof means must be very different from mine if the conditions in connection with Mrs. Gillett's dealings with the pellets were exactly as I say they were, and yet there have been no trickery at all. The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has already pointed out that by Prof. Dolbear's own confession the committee of which he is a member was incompetent for the investigation which they undertook, and he urges that their inability to detect any trickery in the case of Mrs. Gillett is an independent proof of their incompetence. It is not of course, necessarily, a mark of incompetence to be deceived, but it may be a mark of incompetence to be deceived in certain particular ways. And it seems now that the incompetence of Prof. Dolbear at least is much more capacious than I for one at first supposed. That he should not,—being by his own confession ignorant of trick-devices—detect the *modus operandi* of a trickster, is not at all surprising. But that he should so fail in appreciating the importance of trick-operations when they are pointed out in detail, is a matter for very grave consideration for any persons who may have been disposed to place any reliance upon the verdict of a committee of which he is a representative. I am myself personally chiefly anxious that the doings of The American Psychical Society should not be confused in any way with those of The American Branch of the Society for Psychical Research of which I have the honor to be the Secretary. This leads me to say that there is no indication on the part of the witnesses of whom Prof. Dolbear speaks, that they had paid any attention whatever to the most important previous investigations made in connection with the "slate-writing" performances of 'mediums.' And here I may specify the articles already published concerning "physical phenomena" in the Proceedings of The Society for Psychical Research. In Part X. (1886) are three articles by Professor Barrett, Mrs. Sidgwick and Mr. C. C. Massey, with notes by Professor Balfour, Stewart and Professor Sidgwick, and discussion. In Part XI. (1887) are articles by Professor H. Carvill Lewis and Mr. S. J. Davey, and myself. In Part XV. (1889) are "Notes of Séances with D. D. Home," by William Crookes, F. R. S., and in Part XIX. (1891) and XX. (1892), are the articles by Mr. F. W. H. Myers, to which I have already referred. The articles in Part XI. are specially concerned with "slate-writing," and a careful attempt was made to determine the value of human testimony to such performances. A long discussion on the same subject was printed in the journal of our Society (printed for private circulation among members and associates only) in 1886 and 1887 in which, among various other persons, Professor Hoffmann (Angelo J. Lewis), the writer of various books on magic, took part. Now whatever be the merits or demerits of the laborious investigation made by the Society for Physical Research in 1886 and 1887 to estimate the value of human testimony to certain performances, similar in character to those of Mrs. Gillett, and to appraise such performances at their true worth, it will I think at least be conceded that such investigation should certainly have been made a subject of study by a committee setting out to investigate just this very thing. One would suppose, I say, that the members of this new committee should have made themselves thoroughly acquainted with what had been tried or done

in this line by the more experienced Society for Psychological Research. Yet Prof. Dolbear and his co-witnesses to the performances of Mrs. Gillett appear to have been in complete ignorance of this investigation. The result of that investigation was to show that accounts of ordinary 'slate-writing' and similar performances are valueless unless the possibilities of mal-observation and lapse of memory are excluded. It is impossible for uninitiated witnesses to give accurate accounts of such performances, and their records abound in fundamental misdescriptions. Tried by the standard of conditions shown by our investigation five years ago to be necessary, the accounts given by Prof. Dolbear and his co-witnesses of the performances of Mrs. Gillett are, so far as regards their scientific value for proving supernormal phenomena,—completely and absolutely worthless.

RELIGION.

IV.

By B. F. UNDERWOOD.

[CONCLUDED.]

An able writer says: An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of the scientific method it is proved not to be in accord with the nature of things."

What is meant by the "nature of things" is evidently the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have condemned you to die," he replied, "And nature, then."

Whatever exists is a part of nature; and whatever occurs is in conjunction with her laws, which we know only as her uniform modes of action. Nature gives poisonous fangs to the cobra as well as beauty and power of flight to the humming-bird, brutality to the savage as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things?

The fact is, nature is often the direst enemy of man, who uses every effort to avoid the consequences of her relentless forces. But man is himself a part of nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not now deem it a virtue to submit to the external world as it is; but they recognize it within their power to make it conform, to some extent, to their requirements; in other words, to make those parts of nature in which is seen no moral order subserve the purposes of that higher development of nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praiseworthy? Does it aid or hamper human progress? The mere fact that it exists is evidence only that it has been a necessity under the condition that have prevailed; but it is no evidence that it is now needed, that it is still useful, that we should still support it. It is our privilege to modify the institution of our ancestors and adjust them to the present conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past, as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of mysterious power, upon which man depends and of which he is but one of many products, being the real essence of religion, humanity never can be substituted for that which has been the

object of the religious sentiment. The recognition of this power must remain when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. With advanced intelligence and culture, the object of the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape, unless religion is exempt from the process of evolution,) because they say "the unknowable" can never become an object of worship. Such persons overlook the fact that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even, but which is in fact the essence of religion and all that is permanent in worship,—the recognition of a mysterious power to which we are related, with the emotions to which such contemplations give rise. That this power is a personality, that it is a being possessing qualities like our own mental faculties, is merely a theological belief more discredited and doubted now among great thinkers, perhaps, than ever before in the history of human thought. It manifests itself objectively as force and matter; it manifests itself subjectively as feeling and thought. To attempt to define the infinite by employing terms which apply only to finite things, is to use words which but imperfectly describe what we have some knowledge of to represent that of which no conception can be formed.

Although, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is brought into greater prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief and conduct. And the well-being of man is seen to demand, not expenditure of time, energy and money in the expression of feelings toward God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiasm which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for humanity.

THINGS SEEN AND HEARD.

By W. WHITWORTH.

II.—AMERICAN SNOBBERY.

Thackeray, the great master of satire, gave a trenchant dissection of the British Snob: literally impaling that most contemptible outgrowth of puffed-up aristocracy.

What is a snob? Thackeray well defined the British specimen as a toady sycophant who "meanly admired mean things." A servile worshipper of rank in lordly station; bending the cringing knees in adoration of family titles born of the feudal barons who robbed and murdered their way to wealth and distinction. He is a unique specimen of the spaniel breed, envolved into a snob. He looks up in subservient abasement in presence of royalty or titled lordling; down in supercilious patronage and contemptuous indifference on all who are below.

The American snob is a still more offensive creature; while his English brother has excuse in that he bows down before the prestige of titled names made illustrious in their country's service, our snob has no higher god than money. It is wealth he meanly admires and bows down to, millionairism the nobility he worships. The American snob looks up with almost tearful pride on dollars ahead; in contempt on dollars below.

Hence the almost universal contempt for those who earn their bread by manual toil; an office or store clerk half-starved on four dollars a week salary holds a higher seat in church and the social circle than a twelve-dollar a week mechanic.

The first rampant croppings forth of American snobbery came with the glazed cape and glaring torch-light processions in behalf of machine politicians who made their asinine dupes believe they were saviors of the country. Donning the glazed capes and bearing aloft the foul-smelling torches, these dumb-headed chumps had no higher conception of American manhood than to march in self-abasement at the tail-end of brass bands after the order of a circus show, watch the fizz and splutter of red and blue fire-works, yelling themselves hoarse in wild "hurrahs for Bobbs the peoples' friend!"

Then these dumb creatures would flock to the polls like sheep led to the shambles, and vote—not as the result of careful weighing the best interests of the country but—for the wiley politician who gave the most hurrah and the most beer!

This order of snobbery in political convention, bursts forth into the maddened fury of absolute insanity at the mere mention of a name. Perhaps the name of one who has built up his entire political advancement by political trickery. Enough: he will have office in his gift, that will enable his subservient henchmen to fatten on the spoils of office without the degradation of labor.

But the pure, unadulterated American snob reared his head after the close of the war. Naturally, he fell into military worship, steadily fostered by the strut and pompous swagger of West Point fledglings. Gold-laced blue coats, with much feather, sword jingle and general spread-eagle pomp of gold-lace parade, greatly pleased him. Being denied real live lords and dukes to truckle to and worship, he looked with smiling admiration on generals, commodores and colonels. The avidity with which every "Tom, Dick and Harry" tacks "Col." to his name marked the extent to which this snob has blossomed into full national fruition.

A governor is elected. His duties are for the main part those of an ordinary notary public, other than rewarding the heelers who have boomed him for fat-paying offices. The State is immediately convulsed with wild desire to get up a grand "fuss-and-feathers" parade in honor of his induction into the gubernatorial chair. At enormous cost the capitol is turned topsy-turvy, military companies come trooping from all the big cities, accompanied by hordes of political hangers-on: brass bands give their wild toots, followed by gun-powder explosion, rip-roaring noise, confusion and deafening hurrahs!

To them even the smallest modicum of common-sense in this? Is it not a fool's jingle that can be tickled with a straw? Here the snob is rampant, meanly admiring mean things, believing he is a part of the grand hurrah!

And now, truckling to the caste bobbery in bestowing ribbons and garters and other honorary degrees in kingly courts of Europe, Mr. Governor appoints this pet politician to be Major, another to be Adjutant, and a third to be Colonel, on his staff. Great Bobadil! What does a plain governor want with a military staff in a time of profound peace!

Note results: The clerk in a bank, or store, or small tradesman, mayhap, who never stepped a foot in real military evolution in his life, will go on with "Col." tagged to his small name, with all the serene confidence of a veteran who fought through the war, to the end of his days. Great Scott! How this Col. snobbism sticks out in rank offensiveness over all the land!

But even this is merely a fringe, so to speak, on the outskirts of rampant snobbery. During the late gubernatorial struggle in Ohio, one of the candidates was to be conveyed from the railway station at Cleveland to his hotel, when a horde of young men, electing themselves to be his escort, became so filled with snob adoration of their little political god, as to provide a rope by which to string themselves into a mule team and drag him with a wild hurrah through the public highways!

Shade of Washington and his noble compeers who fought to establish equal liberty of manhood in the land. What pitiful degeneracy is here, when American

citizens sink down to the level of tethered asses, in snob hero worship and self-abasement!

The fullest bloom of American snobbery is coming to a head in Washington. It is duly announced in a press special from that hot-bed of snob toadyism, that a certain coterie of people who fancy they are the pure cream of lofty elevation that has been carefully skimmed from the milk of ordinary society, have burst into consuming desire to have a sort of royal court master of ceremonies appointed, into whose autocrat hand all matters of presidential court etiquette shall be decided and arranged. In a word, a snob official who shall keep the self-appointed wealthy and official somebodies from the contaminating presence of the great rank of plain nobodys. As the special feelingly mentions: It is felt that the time has arrived when the superiority of money-jingle must be definitely settled; when the lines must be drawn that will decide how high up in social rank the ladies of cabinet members shall stand, how high those of supreme judges, of senators, members of congress, down to the "rag-tag-and-bobtail" of office-holding elevation. Above all, to rigidly shut out from the sacred presidential receptions, the great mass of the people who are nobodys.

The special gives a tearful account of the soul-harrowing state of one high-toned lady's feelings on discovering that a female person she had been drawn into confidential discourse with, had afterwards turned out to be the wife of a mere nobody!

Worse still, that the lady of an eminent senator who began life as a poor clerk, and has nobly swelled up from his five-thousand-dollars-a-year salary to the possession of five millions, had unconsciously chatted quite pleasantly with a woman who was subsequently discovered to actually be dressmaker to her own lady's-maid! feelingly adding, that it would have been exceedingly mortifying had the woman been her own dressmaker. But a mere fabricator of garments for a hired servant! Can snob superciliousness of wealth possession, looking down in contempt of God's creatures who earn their livelihood by honest labor, sink to a more offensive level than this?

By all means let a master of court ceremonies be appointed, a fellow in scarlet knee breeches and white silk stockings, with powdered wig and wand of office, strutting about with all the gaudy swagger of an organ-grinder's monkey! Let it be set up at the World's Fair as a national object lesson of unadulterated American snobbery, for universal wonder and admiration!

HEALING SPIRIT POWER.

By Mrs. M. von L.

[Translated from Psychische Studien]

In the winter of 1884-5, while we were in Wiesbaden the daughter of my sister-in-law twenty years old died in Jalta and was interred in the family vault in Simphoropol. The girl was the darling of the whole family and especially dear to me. She showed for me a childlike admiring love and to me she was the ideal of a virtuous happy maiden. The hard loss greatly afflicted my dear sister-in-law. After our return from Germany we hastened to visit her and arrived on Good Friday—"we" including my husband, myself and my only seven year-old daughter. The latter was in blooming health.

On Easter Monday we visited the resting-place of the dear Sophie. It was a bright mild spring day. My daughter wandered between the rows of graves, reading the inscriptions. Suddenly she called to me "mamma, see! there is a corner of a coffin sticking up!" The sexton explained to us that four children of a so-called captain had died of diphtheria the day before. Because it was a holy day, no one would dig a grave, and therefore the coffins were only slightly covered with earth for the time being.

My daughter must have breathed in contagion from these coffins for on the evening of the same day, she complained of aching in the temples, dizziness, nausea, sore throat. The physician immediately summoned, pronounced it diphtheria. From the first the disease showed itself to be of a very malignant type and the physicians soon saw all their efforts unsuccessful. On

the third day it developed into "gangrenous diphtheria." For eight days the fever varied between forty and forty-three degrees c. The physicians and we, ourselves, saw the child gone past recovery.

Anxiety and suffering had sharpened my senses and so I heard the physician in the adjoining room whisper to my sister-in-law: "Towards morning she will have suffered her last." That was about ten o'clock in the evening. I kept silence about my pain which could not be expressed in words!—Now I wished to be alone with my daughter and begged all to go to rest; I would call them if anything serious occurred.

So I sat alone by the couch of my beloved daughter grasping her hot little hand with my ice-cold one, and noticing every rattling breath with deepest prayer. Towards one o'clock the rattling stopped; convulsive attacks of choking alternated with pauses during which the child lay as if dead, without any movement of breath; her features were disfigured: cold sweat ran from her forehead. I felt "these are the last moments!" Then the cry burst from my breast—"Sophie, you are now with the heavenly father, beg him to save my Mimi!"

Then I saw a delicate snowy hand placed upon the forehead of my tortured Mimi and heard Sophie's voice, "But, dear aunt, fear nothing; see! she is better already." I glanced up and saw Sophie standing before me in a white silk robe; a long, white lace veil fell in rich folds from her head to the earth, short locks of her dark black hair appeared by her right ear under the veil; on her left shoulder was a garland of fresh, fragrant snowdrops which extended across her breast to the right side; a dewy wreath of snowdrops adorned her head; her right hand clasped a little bouquet of snowdrops and a golden cross; her left hand rested upon Mimi's forehead.

This appearance seemed to me quite natural and I forgot that Sophie no more dwelt among us. After some seconds I said "But Sophie is dead!" When I then looked at her again, she smiled at me and disappeared gradually like light vapor. The hand upon the forehead of my daughter was longest visible.

Mimi lay as if dead. I bent over her anxiously to listen to the heart movement; the heart beat weakly but regularly and the accelerated pulse became regular and quiet; the convulsive struggle for breath changed gradually into even quiet breathing without any rattling, and the child then fell into a gentle sleep. In short, from the moment of Sophie's appearance the sickness had taken a favorable turn.

Towards half past six Mimi awoke from the strengthening sleep and said "Mamma, I'm hungry!" with weak indeed, but clear voice. For three days she had not been able to speak and had only taken wine and coffee, a few drops at a time. They brought her eggs, bread and milk, and tea. This breakfast she thoroughly enjoyed. Then one of the physicians entered. As the girl opened the door he had asked her in a whisper how the child was. The maid answered jubilantly, "Doctor, the miss has waked up well and is just eating breakfast." When Mimi saw him enter she exclaimed to him, laughingly, "I am already well!"

The physician could not trust his eyes; he examined the throat, found it somewhat red but free from the diphtheritic spots and from swelling. He asked permission to call in his colleague "That he with his long practice might confirm this wonderfully exceptional case," (the physician's own words).

Both physicians recommended the greatest quiet and caution since now the much feared, most fatal consequences might occur. But, after another strengthening sleep which lasted from nine o'clock in the morning until two o'clock in the afternoon, Mimi could be no longer kept in bed, felt well and has remained so until this day. Four days later she took her first walk and after another four days we left for home.

On the day after that anxious night in which Sophie had appeared, I told her oldest sister, Antoinette, how I had seen her. "Aunt," she replied, "she lies in her coffin, clad just so. Her bridegroom asked us to robe her in her bridal toilet and he himself fastened the fresh snowdrops upon her head and on her shoulder and breast,

and then pressed a little bunch of these flowers into the folded hands. When the coffin was closed Sophie's friend appeared who had hastened from Russia to the funeral. She begged with tears that she might be allowed to take leave of Sophie. So the coffin was again opened. The friend took a gold cross which she wore concealed upon her heart and fastened about her neck by a gold chain, pressed it between Sophie's hands and said "Sophie, take this as an eternal remembrance of me!"

"But Sophie had long thick locks and I saw her with hair cut short," I answered.

"What, you saw even that! Two days before her death Sophie said to me 'Antoinette, cut off my hair, it is so heavy that I cannot lift my head' and I complied with her request. But when she lay in the coffin her dear face was very much emaciated, so I brought forward a lock of her hair by her right ear in order to lend some fullness to her face."

I remark here that I had never before heard of the manner of burial. To have asked about this would have been heartless, yes cruel, to my poor sister-in-law and her family.

The names of both of the physicians, the best and most sought in Simphoropol, are W. and A. If I am not mistaken, the latter died some years ago. But since I am not authorized by the gentleman to give their names, I beg to make no use of them. I also give only the initials of my name.

ANNOWKA.

The author of the above article is recommended by Aksakof as a trustworthy, intelligent person.—Ed.

A BEAUTIFUL STORY.

A beautiful and touching story of a woman's love and piety, bestowed where those sweet attributes could meet with only voiceless gratitude, comes to us from Eatonton, in this State. The recent embarrassment of a business firm caused one of its member, Mr. B. W. Hunt, to sacrifice his splendid herd of Jerseys. His lovely and cultured wife, who had loved them; who had made them conscious of her kindness; who had fed them from her hand, and whose call they had answered from the pleasant plains and valleys, as their bells tinkled homeward in the twilight, with tearful eyes saw them pass from her care into the keeping of strangers; and out of her noble heart she made this touching plea for them:—

"There are sentiments connected with our little Jerseys that will make the parting with them hard to bear for my husband and myself. The people of this county know that each Jersey in the herd has been reared by me. Each has its special name, and comes to my call. They have been my constant care for years, and are like children to me in their affection and dependence, and I have given them almost a mother's love; and now that the parting time has come, I desire to plead, not for myself, but for them; that the stranger's hands into whom they will now pass may be kind and gentle, and caresses, not cruelty, may be meted out to them. When I stand in the empty stalls at Panola farm, the greatest grief my heart will know will be that the dumb creatures that I love so well will be beyond my power to aid. Hungry and unsheltered they may be standing in blinding storms or drifting snows, and blows, not loving touches, fall on their gentle heads, and I their mistress powerless to help. And so I plead, reader of these lines whoever you may be, if one of Panola's Jerseys pass into your possession, remember that a woman's tenderness has reared it, a woman's care has guarded it, a woman's heart has ached over its loss, and a woman's pen was lifted in life's darkest hour to beg for it the pity she did not ask for herself."

There is a beautiful lesson in those beautiful words—a lesson of love and tenderness, of gentleness and sweet compassion, which only the true heart of a woman could teach; and if the poor, dumb brutes in whose behalf that tender plea was made could speak their answer from the stranger's pastures, it would chime in sweeter cadence than the bells that tinkled in the dewy dawns and purple twilights and made unimagined music in a woman's heart.—*Atlantu Constitution*.

They have had a big prize fight in New Orleans, and the defeated Irishman lays his failure to the fact that the day of the fight was Ash Wednesday, and that he forgot to go to church in the morning, says the *Independent*. He tried to have the day changed, but could not. In New Orleans a man can run a lottery and be an active member of the Young Men's Christian Association, or he can be a prize fighter and a good Christian.



TO AN OLD CLOCK.

I love your dear old fashioned face,
Where sets the sun beneath the moon,
While keep your hands their solemn pace,
As runs my own ancestral race
Towards its later afternoon.

I love to hear your constant stroke
Upon the back of graceless time,
And love to see the curling smoke
From painted pipes, above the joke,
Of burghers in their sturdy prime.

The lusty cock now from his gate
Comes, with his lordly front, to crow
His greeting to his mottled mate
Who croons the while he views in state
Their offspring as they come and go.

Far from the vales of cloistered years
The tinkle of your tiny bells
A mem'ry wakes, a hope endears,
Till youth a gath'ring mist appears.
As Time upon its echo dwells!

Afar away, I seem to see
A troop of spirits, grave and gay,
And then to hear their mintrelsy,
Low voiced and sweet; then, dreamily,
I walk the realms of yesterday.

And so I love your dear old face,
And reverence, though crude, the art
That aids me, with its touch, to trace
The streams that run unto my race
And back again unto my heart!

W. S. SNYDER.

LAKEWOOD, N. J.

"PRO RE NATA," a Washington organization, bids fair soon to be as famous among women's clubs as it is unique and useful. Magazines, newspapers and noted clubs have all been praising its work and recommending it as a model for other associations of cultivated and liberal women who desire to acquire a knowledge of parliamentary rules and ease and grace in public speaking. The New York Woman's Press Club have paid "Pro Re Nata" the compliment of adopting its constitution and by-laws as their own. It is the only woman's club in which no subject is tabooed; domestic, social, political and religious affairs are all discussed with freedom and spirit, but without animosity. It grapples such subjects as "Municipal Reform," "Our Merchant Marine," as well as "Co-operation in the Household and Woman's Influence on the Temperance Question." Mrs. Eliza A. Connor, a New York journalist who has been a leader in the famous Sorosis for years, organized Pro Re Nata with the aid of such women as Miss Clara Barton, Mrs. Lucia Blount, Mrs. Elliott Coues, Mrs. Ella M. Marble and Mrs. Jennie Moses, and it was a success from the start. Mrs. Lucia Blount, who besides being president of Pro Re Nata is president of the Isabella Society and an officer in the Daughters of the Revolution, has been untiring in her work for the club. Mrs. Blount and Mrs. Hibbert will represent the Pro Re Nata at the Chicago convention of women's clubs. In April Pro Re Nata will give an entertainment to its friends, of which the club will bear the entire expense and make all its invitations a social courtesy and not an occasion for contributions to its funds. Mrs. Blount has placed her home, "The Oaks," at the disposal of the club for the event. The daughter of Mrs. Julia Ward Howe and others have been engaged to speak.

At the last regular meeting of the New York Women's Press Club, Eliza Achard Connor stopped in the midst of a speech to test a pet theory of hers, that women do not keep themselves fully informed on important state and national affairs. She asked the women present several direct questions as to which is the most important committee of Congress and who is its chairman, besides others relating to the recent trouble with Chili. Fortunately for the reputation of the press women all were answered correctly, there being only two women, however, Dr. Cleaves and Mrs. Florence Kelly, who could name Chili's British minister. Mrs. Connor doubted if as good results would have been obtained among any other business women, claiming that journalism necessitates more general knowledge than other occupations, and hence has great educational advantages for those thus employed, not even excepting teachers. While this is doubtless true it is also true that clubs of women

everywhere are coming to realize their deficiency in this respect and are taking steps to remedy it. Thus it is that one small club in Brooklyn is studying, not Browning or Ibsen, but civil government. The chapter for the last meeting included city government, necessitating to answer freely all the questions, some statistics concerning Brooklyn, its various departments, officials and salaries, all of which information was found to be sorely needed.

Mrs. FRANCIS B. PHILLIPS, President of the Illinois Woman's Exposition Board, who has been addressing meetings and perfecting organizations of women for Exposition work in various parts of Illinois, says that the women of the State are evidently prepared to take a deep and active interest in the emergency hospital ward, which is to be the Illinois women's exhibit in the women's building, and for which the board has appropriated \$6,000 to organize the work among the physicians, surgeons, and trained nurses of the State. These are to work together for the purpose of developing this valuable and interesting feature of hospital work. The physicians, surgeons, and trained nurses of the State generally are acting in conjunction to make it a perfect representation of the best and most modern methods of administering the emergency ward.

"KILLING TWO BIRDS WITH ONE STONE."

TO THE EDITOR: I beg to assure Messrs. Coleman and his ally, that I use the above heading in a gnostic or figurative sense. Before Mr. Coleman could possibly have had time to reply to my brief criticism of an article of his which appeared in THE JOURNAL, Mr. F. H. Bemis very improperly, as I think, rushed into the controversy in which Mr. Coleman and myself were engaged, with a perfect gush of fragmentary matter addressed to me by name. He personally wrote me, weeks ago, that he had sent an article to THE JOURNAL, and hence I have been holding back my reply to Mr. Coleman until the paper of Mr. Bemis appeared. I do not now feel under any obligation to furnish the verifications for which he calls, as I have practically furnished them in my answer to Mr. Coleman. I dismiss Mr. Bemis with the remark that he too splits upon the rock of orthodox literalism, though like Mr. Coleman he professes to be a Spiritualist. Both of my opponents seem to be deficient in spiritual discernment. I now turn to Mr. Coleman with humble reverence for his great learning and his marvelous familiarity with books; and I must first acknowledge my obligations to him for so charitably saying that "if I read some standard work on the gnostics I would see how I had been misled by following Gerald Massey's vagaries." This is certainly cool; sinking quite to the freezing point! Let me here, as modestly as I can, state that I have been a student of theology for about fifty years, and that for more than ten years I have paid special attention to ecclesiastical history, and may be presumed to be somewhat familiar with the patristic fathers, and that I have read, at least some of the books which Mr. Coleman so pedantically parades in the catalogue of his wonderful library, and to the study of which he says he has devoted himself for the last six months! As to Mr. Gerald Massey's "vagaries," he can take care of himself, as he has shown himself abundantly able to do, in his controversy with Mr. Coleman in THE JOURNAL. When Alfred Russell Wallace expressed the fear lest there might not be a score of persons in all England who were prepared by their previous education to understand Mr. Massey's books, I think he might have included San Francisco and Meadville. I beg to remind Mr. Coleman that the word *gnosis*, meaning knowledge, does not apply exclusively to a party or sect. The gnostics were not distinguished from Christians at first, by sectarian lines. The epistles of Paul both genuine and spurious recognize the *gnosts*, and there were gnostic sects, as well as individual gnostics, both before and after the Christian Era. The *gnosis* consisted in knowing the truth and mainly in not accepting as historical and literal what was really and only allegorical. The chief gnostic sects held as secret their essential doctrines, and at the same time they had an exoteric statement which they gave to the common people. Even Paul who was a first-class gnostic, preached one gospel publicly to the gentiles and another which he gave "privately to them that were of reputation," (Gal. II. 2.) His teachings were, highly cabalistic and he

seems to have been always dealing in mysteries. He asserts that he promulgated a gospel distinct from others, and he anathematized any man or angel who should teach a different one. He had no conference with any of the other apostles as to what he should teach, but went to Arabia. Here is an important hint. He there met the Essenic brotherhood and probably learned from them, instead of the Judean teachers. The Essenes were famous for the cultivation of sacred literature and had their personified Christ, (as we have reason to believe.) Mr. C. Staniland Wake thinks, with good reason, that the Essenes were Mithraists, and they worshipped the sun, and Mithras was a personification of the sun and the Essenes, according to Josephus, treated the sun with great veneration offered certain prayers early in the morning, as if they made supplication for its rising. The Essenes and Mithraists were gnostics in that they held to a Savior personified, and not to a literal man of flesh and blood. The symbolism of the universe afforded models for the secrets of their religion, and their rites were introduced into every part of the Roman empire and for nearly four hundred (400) years the Mithraic religion well nigh overshadowed Christianity. Much that was written of Jesus indicates the characteristics of their secret initiations. It may appear strange to the superficially informed, when I affirm that many of those matters which Paul set forth with such apparent literalness, were in fact mystic and arcane—the transcript of older doctrines and were made up, throughout, of astrological symbolism. The system of many ancient peoples, centuries before Christianity, contain doctrines and dramatic stories closely analogous to the gospel story of Jesus. I could give many illustrations of this did my limit permit. The Neo-Platonists held that there occult rites were merely a form of representing philosophic thought, as if in scenes of daily life. While Paul refers to certain matters as apparently historical, he never departs from their symbolic import. The interpolators of his writings misrepresented his real views, as is evinced by internal evidence in the writings themselves. The fourth gospel, falsely credited to John, was written for the evident purpose of opposing the gnostic doctrine of Jesus not made flesh, by presenting the Neo-Platonic dogma of the "word made flesh." In many places throughout the New Testament there is an implication that there were those who denied that Jesus came in the flesh. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," (1 John I.—3) In II John 7th it is said, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." How does this comport with the assumption of Mr. Coleman that the existence of the human, literal, historic Jesus was never denied until the present century? The ignorant Ecclesiastics who wrote on gnosticism always observed one rule, and that was to represent it as a mere offshoot and corruption of Christianity, invented out of disappointed ambition by apostates from the religion established by the apostles. I agree with the Rev. Mr. King in his Remarks etc., that such representations "are entirely false." This being the fact it is impossible that Mr. Coleman's declaration can be true that "the central idea of every branch of gnosticism, so far as the redemption of the world through Christ was concerned, was the historical existence of Jesus on earth at the time and largely in the manner stated in the four gospels; and that the only *raison d'être* of gnosticism as a Christian system was this historical existence." The truth is that gnosticism did not purport to be a Christian system except by a kind of syncretism to reconcile differing faiths. The Neo-Platonists attempted this and gnostics did it on an analogous plan. The historical existence of Jesus was little else than a concession made to the unreasoning multitude, while the esoteric doctrine was so much older as to make such an existence of no possible account, except as a piece of folk-lore to hang illustrations of doctrine upon. This is the central idea of every branch of gnosticism. The forms set forth by different expositors are secondary and incidental, liable to mislead those who attempt to place them in front and draw deductions from them. Hence Saturninus taught that all that was considered physical in Jesus was only a phantasm, and that what was from God was spiritual only, and not at all corporeal. As for the writings of Tatian, they are "lost," that is destroyed, and we are under no obligations to accept what his enemies have said of them. The period was one in which

calumny, slander and forgery were the rule as well as the main dependence for refuting an adversary. We know nothing of Cerinthus except through Epiphanius who was one of the most unscrupulous liars that ever polluted the earth. He would make a lie appear like the truth, by his manner of telling it! Our evidence respecting Cerinthus comes chiefly from a man who once professed to be a gnostic (Macosian) and afterward turned Catholic and Judas like, betrayed some scores of his former associates, including seventy women, to the persecuting civil authorities. The Ophites were certainly mystics and read every thing relative to Jesus as a sacred allegory. I think that Christos was with them, Chrestos, the good—the incarnation and associate of Sophia—"the wisdom from on high." Much might appropriately be said here of the "wisdom religion" so extensively symbolized. Pythagoras named his esoteric doctrine, the "gnosis" or knowledge, and Plato used a similar expression to indicate the "interior knowledge." Marcion was evidently Persian and used Mithraic symbolism. The ceremonials of Mithraism, (red cap Christians) and astral rites, were adopted by the Catholic church beside many other rites of Paganism. The Jewish Cabala and the Gnostics had much in common. The Sethites were of Jewish origin and they held that Seth was the son of Sophia who had filled him with the divine gnosis and that his descendants were a spiritual race. The Mandaites found in gnosticism the older type of doctrine which obtained in Mesopotamia and in the old and elaborate Babylonian-Chaldean religion. This is seen from the fact that the names of the old pantheon were adopted. The variety of legends regarding Jesus show that he was not a historical character. Deriving the bulk of their theosophy from beyond the Euphrates and even much from beyond the Indus, the early ecclesiastics changed names but retained their original ideas. Nearly all Christian festivals are equivalents of pagan observances, as is well known. Prof. F. W. Newman denounces the assertions of Tischendorf and Canon Westcott concerning the gnostics as "unworthy of a scholar and only calculated to mislead readers who most generally are ignorant of the actual facts in the case." "The uncritical and inaccurate character of the fathers render them peculiarly liable to be misled by foregone conclusions." Oriental Christianity and Parseeism furnishes a striking example of religious syncretism. In the gnostic basis itself, it is not difficult to recognize the general features of the religion of ancient Babylon; and thus we are brought nearer to a solution of the problem as to the real origin of gnosticism in general. Dr. John Tulloch, principal of St. Andrews University and the writer of the article on the gnostics in the Encyclopedia Britannica, (Ninth Edition) truly says: "the sources of Gnosticism are to be found in divine forms of religious and speculative culture antecedent to Christianity, especially in the theology of the Alexandrian Jews as represented in the writings of Philo and again in the influences flowing from the old Persian or Zoroastrian religion and the Buddhistic faiths of the East." He also says that: "the fact that the spirit of gnosticism and the language which it afterwards developed and applied were" in the air "of the apostolic age." He further says "the last thing to seek in the early fathers is either accuracy of chronology or a clear sequence of thought." He very properly adds: "The gnostic conception of Christ is also of course greatly modified by the different relations which the systems thus bore to Judaism. In all he is recognized as a higher Æon proceeding from the kingdom of light for the redemption of this lower kingdom of darkness." In Appleton's New American Cyclopaedia it is said: "The gnostics numbered two classes; the select few who were admitted to the divine secrets, and the large body of common believers who were not able to rise above the physical condition." My point is that the gnostics had a secret doctrine which their adversaries did not know. The recognition of Jesus as an actual person was only apparent; and hence different people differed in that respect. The doctrine came from the East and its teachers only sought to harmonize it with the new worship, as they also did with Mithraism. The real gnostics were the spiritual men of their day, and mere externalists could not understand them. To these exoteric ones Mr. Coleman evidently belongs. It would be amusing were it not so sad, to see men affecting great learning, themselves not professing orthodoxy, yet vehement for what can only properly be called Roman ecclesiasticism. The "letter killeth," and it has evidently killed most writers about the gnostics. Of the spirit

they seem to know no more than the cock on the dung hill knew of the jewels that lay before him. Mr. Coleman's appeal to the scholarship of the age is about as conclusive as his defense of the orthodoxy of the age. Either would condemn Mr. Coleman himself if he professes to be a Spiritualist. If Mr. Coleman means to square his views by "they say," he will come far short of the truth, and he might as well drop all reasoning and become a Roman Catholic at once. The fact is that the so-called "fathers" and even the New Testament itself, have come down to us percolated through Roman ecclesiasticism, and must be taken with many grains of allowance. There may have been a man named Jesus, about the time that Essenism was merged into Christianity; Josephus furnishes a list of at least fifteen of that name; but that a Jesus was crucified and rose from the dead is unsupported by a particle of evidence. The anonymous author of the great English book, "Supernatural Religion" has shown how utterly valueless the gospels are as evidence. Where else shall we look for an historical Jesus? I have no faith in historical phantoms, aions and illusions! Neither Pagan or Jewish contemporaneous history give any countenance to the orthodox Christian claim of a real person who was crucified and buried and then arose in triumph from the tomb. But it has been my plan to adhere as far as practicable to my original purpose not to be drawn into a newspaper controversy regarding the existence of the traditional Jesus of Christianity. I think I have shown that the gnostics did not really believe in such an historical person. I must now be excused from any further controversy on this subject in THE JOURNAL. This article is quite long but is not much more than half as long as the two articles of Messrs. Coleman and Bemis.

R. B. WESTBROOK.
PHILADELPHIA, PA.

With the above article the controversy as to the Gnostics and Gnosticism must end so far as THE JOURNAL is concerned.—ED.



DR. HIDDEN REPLIES.

TO THE EDITOR: Although a humble medical practitioner struggling up in the world, I had supposed myself to be honest, and in possession of a fair share of common sense. But at the rate things are going I may, possibly, be led to think that I am a villain, and a very mean and stupid one at that—all because, as a lover of the truth in Spiritualism, I proclaimed Mrs. Mott-Knight a fraud, after I had clearly detected her in the practice of fraud.

The result of my recent letter to THE JOURNAL has been a storm of abuse in the *Newburyport News* from the pen of people calling themselves Spiritualists. I have been called a liar, falsifier, trickster, a thief by implication, and even directly charged with having made a set of trick slates in order to "put up a job" on an alleged medium, who is probably even now laughing in her sleeve over the generous advertising which she is receiving from her dupes.

Notwithstanding all this, I repeat that I am prepared to prove in any court in the land that Mrs. Mott-Knight was guilty of fraudulent practices in her Fraternity hall séances. Those who know me best will trust to my word when thus honestly and candidly given; they know that when I say I can prove a thing, I mean just what I say. People who are willing to believe that there is an "Aunt Hannah" in every chair creak, and that every jack in the box is an "Uncle John," will probably feel that their judgment in dealing with tricksters of the Mott-Knight stamp is better than mine, and I am willing to let them think as they please about the matter, reserving the right, however, to think for myself, and to speak the truth when occasion requires, without fear or favor.

Your correspondent, W. A. Mellon, speaks of my "proof-barren denunciation of Mrs. Mott-Knight." In my letter to THE JOURNAL I merely outlined the nature of my proofs, for the simple reason that I do not intend to give my case away in advance. Permit me to say that I am responsible for my utterances; that I can be found when wanted; and that I only ask an hour's notice to go into court to prove all the statements which I have made. Let me say plainly to W. A. Mellon, as I have

as plainly and publicly stated to this woman's defenders in Newburyport—put me to the test. Until you can prove that I have falsified, your mere assertion does not count.

Your correspondent's suggestion that I arrange a show with Mrs. Mott-Knight, and duplicate with my "black art" her "manifestations," is really very funny. I am not engaged in the show business, and am not posing for attention in that class. If W. A. Mellon is satisfied with this woman's alleged medial gifts, well and good; I must be pardoned if I prefer to pin my hopes of immortal life upon something more substantial than her very thin slate writing exhibitions.

W. A. Mellon's statement that people who look for "tricks" among mediums always find "tricks," probably sounded first-rate forty years ago; but as an argument now it is a little out of date. If Spiritualists do not get both eyes and ears open soon, the spiritualistic garden will be overrun with tares. I cannot take spiritualistic things on trust; give me the evidence clean, clear cut, truthful, or pass me by. It is useless to talk to me of the beauty of the phenomena which occur under conditions where fraud is possible; all such things should be ruled out of the court of reason. When so-called mediums practice deception, I hold it to be necessary to watch them, and our duty to show them up when the proofs have been obtained. It is too late in the century, my friend, to intimate that evil manifestations are the result of evil emanations from evil minded sitters. They are more often the deliberate work of evil minded persons masquerading as mediums.

It is nonsense for W. A. Mellon to insinuate that "spirit power" is often the "best ally" of the magician. True mediumship and magic have no relation to each other, although some Spiritualists deem it necessary to try to bolster up Spiritualism by proclaiming that they are identical. Please brother Mellon do not use such an illustration again. It is almost as bad as the publicly made charge that I psychologized Mrs. Mott-Knight, and thus enabled evil spirits to take possession of her organism and commit the fraud of which I hold the proofs!

In closing, kindly allow me to thank Mrs. Enoch Chase for her cordial letter of support, and permit me to add further that I have neither the time nor the inclination to indulge in a wordy controversy over the merits or demerits of Mrs. Mott-Knight. I simply know that she practiced fraud in Fraternity hall, and, what is more, I can prove it.

Yours truly,
CHAS. W. HIDDEN.

NEWBURYPORT, MASS.

SPIRIT RETURN.

TO THE EDITOR: The following statement is given in the interest of the fact that our dear friends who pass out of the earthly body can and do appear to us under favorable conditions, thus demonstrating the all-important fact that they do not die, but pass on to another condition of life in which they can appear to us in all the fullness of spiritual existence. The young gentleman who furnishes the following fact is a Norwegian by birth, was born in Bergen, Norway, where his parents and family now reside. During last November, 1891, he was at work with other painters, a journeyman on the cottage home of your correspondent. A conversation had been going on for some little time one afternoon between Mrs. Currier and one of the contractors, relative to spirit return, the contractor saying that after the death of his grandmother he had been assigned her bed chamber and had always been fearful least he might see her and be frightened, but said he "one morning, I dressed and stepped out into the hallway to go down stairs to my breakfast; as I did so I felt a hand upon my shoulder. I turned my head to see who it was, and there in full view stood my dear grandmother, looking as real as I ever saw her while in her lifetime. She spoke, and said, 'George, don't be afraid of grandmother, for I never hurt you, and I never will.'" From that moment he said he lost all fear of seeing her. As that conversation closed, Mr. Sneger, the young man who makes the subjoined statement, said, "I had a singular experience the other night. I was awakened by some one standing beside my bed, between one and two o'clock in the morning. A young lady who lives in my native town and I know that she is not on this side of the Atlantic Ocean." Mrs. Currier made reply, "John, that young lady has gone to spirit life, died as you call it. Write to your mother and find out, but first make

note of the very hour you saw her at your bedside. Ask for full particulars about her, if dead and at what date she died." The following is the result:

STATEMENT.

I, John Sneger, am a native of Bergen, Norway, where my parents now reside. In the interest of truth and justice I hereby make the following statement:

On the night of the 17th of November, 1891, I retired at about 10 o'clock, p. m., in my usual good health, having no especial thought of my early days away in my native clime, or the dear ones at home, yet being somewhat fatigued I readily dropped to sleep. About 1 o'clock, a. m., I awoke and my room was as light as day, every object in the room was perfectly visible and to my surprise, in full dress I saw a lovely friend of mine who lived in my native town, Bergen, in Norway, whose name is Henrietta Ericson, standing by my bedside, looking perfectly natural, only her face was very pale. In my surprise I exclaimed, "Why Henrietta, why are you here?" As I asked the question she vanished or disappeared.

As above requested by Mrs. Currier, I wrote to my mother and by return mail received the sad intelligence that my friend, Henrietta Ericson died on the night of the 17th of November, 1891.

[Signed] JOHN SNEGER.

AFFIDAVIT.

ESSEX, SS., HAVERHILL, MASS., February 10, 1891.

Then personally appeared the above named, John Sneger, and made oath that the above statement by him made is true.

Before me, W. W. CURRIER,
Justice of the Peace.

The phenomenon as above described answers my demand for spirit return; it is my kind of materialization; it has a spiritual appearance about it not to be found at any of the materialization shows that I have ever attended. It cannot be had for the asking nor be bought at a two-dollar sitting; it comes quietly to its own and leaves just as quietly. There has never been any of their paraphernalia captured to bring contempt upon themselves or their earthly friends, or the Spirit-world from which they appear to emanate. Their mission seems to have been fulfilled when once they had been recognized. Distance seems to be lost sight of in all cases, as in the above. The spirit of, or rather the real person Henrietta bids adieu to her earthly body in Norway and at the next moment presents herself to her friend Sneger, here in the United States, more than three thousand miles from her body, and is fully recognized.

W. W. CURRIER.

HAVERHILL, MASS.

BERMUDAS OR SOMERS ISLES.

TO THE EDITOR: I notice in last week's number of THE JOURNAL an article on "R. Heber Newton." I am one of the large number of persons who rejoice to know that Dr. Newton has, in some measure regained his former good health, and more especially so, that the climate of the Bermuda Islands, has been the means used, to further that purpose.

The picturesque, almost fairy-like appearance of those isles known as the "Bermudas, or Somers Isles," to the eyes of the passengers of the steamers, which ply between Bermuda and New York, is most impressive. The oleanders almost as large as oak trees, of all shades of color, from deepest crimson to palest pink and white, hedges of the fragrant yellow jessamine, geraniums reaching to prodigious height, tall cedars growing densely, in some portions of the main land, from which, the celebrated clipper yachts and small ships are built, and lily fields that furnish the New York florists the Easter lilies for decorations, are all very beautiful. Early strawberries, potatoes, onions, tomatoes and arrow-root are the principal exports of Bermuda.

Ships, making the east end of the group of islands, are speedily taken charge of by a pilot, and after St. Catherine's is left behind, the vessel soon glides along the north shores of the islands, passing Mt. Langton, the residence of the Governor of Bermuda. Clarence Hill the Admiral's house is passed, the dock yard is soon reached and away steams the vessel passing between such narrow passages in the coral reefs, that we feel like the poet who sang:

Oh pilot gaze on the crystal wave—
Our bark from the coral reefs to save
Where the mangrove boughs in the water's smile
Oh! steer pilot steer! for the Somers Isles.

Through the clear blue water, dashes the ship, leaving on her port side, the shores of Ireland Island, Somerset, the fine Revolving Light at Gibbs Bill.

On her starboard side lies the point on which is a monument built by the soldier's of the 56th Regiment to the memory of their comrades, who died in the Yellow fever epidemic of 1837. Through the "Head of the Lane" dashes on the good ship, leaving behind her the parishes of Pajets and Warwick and Engines are and stopps. Planks are manned, and the voyage is over and the good ship is safely moored at the wharf in the town of Hamilton and, with pleasant farewells to our fellow passengers, our voyage is ended, and we are safely landed in the Somers Isles.

(Mrs.) M. A. MAYNARD.

LENA BIBLE.

TO THE EDITOR: I intended to write a line ere this in relation to my friend Lena Bible, whose transition to the higher life occurred on January 25th, at Williamsport, Pa., at the age of thirty-one years. She was filling a lecture engagement and letters from there indicate she was achieving marked success. But too frail was she in body, though strong in spirit, to bear the burdens of travel and the changes necessary thereto. According to her desire the mortal was cremated at Germantown, Pa. She was a true, good woman, and in her we have lost one of our visible workers in our ranks for that which is pure, lovely and true. In my last conversation with her relative to THE JOURNAL, she said she was a reader and admirer of its columns. Mrs. Bible was a believer in organization and all the higher aspects of Spiritualism. Her mother is in Detroit, Mich., waiting as patiently as she can for the summons that will bid her go.

"To find the loved ones waiting on the shore,
More beautiful, more precious than before."

And as for me I can but think, "One more to welcome me when I shall cross the intervening space between this land and that one Over There." Her Friend,

EFFIE F. JOSSELYN.

GRAND RAPIDS, MICH.

QUALIFYING STATEMENT.

TO THE EDITOR: In my criticisms on Dr. Westbrook's article, I said in substance that the Jews were not Gnostics. Generally speaking this was true, yet there were individual exceptions. There were certain Jews, mostly from Samaria, who had studied philosophy at Alexandria, who had become imbued with gnostic ideas. Among them were Elxai, Saturninus, Menander, Cerinthus, Dositheus, none of whom had any considerable following, unless it was Elxai whose disciples were called "Elcesaites." Very little is known of the peculiar tenets of these gnostic Jews. Yet it is quite certain that they did not deny the historical Jesus. Simon Magus is not to be classed with the Gnostics. Nor is he to be classed among the Christians. After the occurrence related in Acts xiii. 18, he opposed Christianity. It is an open question whether Elxai and his followers could properly be called a Christian sect. As a rule I believe those Samaritan Jews who studied philosophy at Alexandria and imbibed gnostic ideas, carried those ideas in Judaism rather than into Christianity. They allegorized the Mosaic law. It was Gentile Gnosticism that found its way into Christianity. I make this qualification to avoid any charge of misleading the reader as to historical facts.

F. H. BEMIS.

THE SOCIETY OF ETHICAL SPIRITUALISTS.

TO THE EDITOR: The Society of Ethical Spiritualists has entered on its second year's work. Judging from its being entirely out of debt, its increasing numbers and the hearty cooperation of its members in promoting the dissemination of an elevated and elevating spiritual philosophy rather than in depending solely on phenomena, its success is marked and most gratifying.

It occupies the pleasant Knickerbocker Hall at No. 44 West 14th street, New York, and has enjoyed the benefits of the ministrations of the gentle and winning Helen T. Brigham as permanent speaker. Mrs. Brigham speaks in Boston during three Sundays in March and her place on the platform of the Ethical Society will be filled by Mrs. Lillie, whose name is widely known not only for her very remarkable inspiration and her oratorical gifts but for the possession of rare personal womanly qualities.

W. T. V. Z.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Charles Haddon Spurgeon: Preacher Author, Philanthropist. With anecdotal reminiscences, By G. Holden Pike (of London.) Introduction by William Cleaver Wilkinson and concluding chapters by James C. Fernald. New York, London and Toronto: Funk & Wagnalls Company. Cloth, pp. 400. \$1.

This is an interesting story of the great preacher's wonderful life. It is especially rich in anecdotes and pen-and-ink sketches. The boy Spurgeon began preaching when only sixteen years old. The "boy-preacher" settled as pastor at Waterbeach, at seventeen years of age. Beginning his pastorate in the world's metropolis at nineteen he crowded the little chapel, and hall after hall in London, till the grand Tabernacle was built, where thousands assembled thrice a week for thirty years to hear this one man. Dr. Wilkinson has contributed an Introduction and Reminiscences in a very happy style. Rev. J. C. Fernald, the American editor of the volume, has added interesting personal memories of the great preacher and his work. The volume closes with an account of the funeral, with its mourning cortege extending over four miles. The last sermon preached by Mr. Spurgeon at the Tabernacle in June, 1891, and the New Year's sermon, delivered sitting, to the little circle of friends at Mentone, on the first Sabbath of the New Year, 1892—the last discourse he ever uttered—fittingly close the volume.

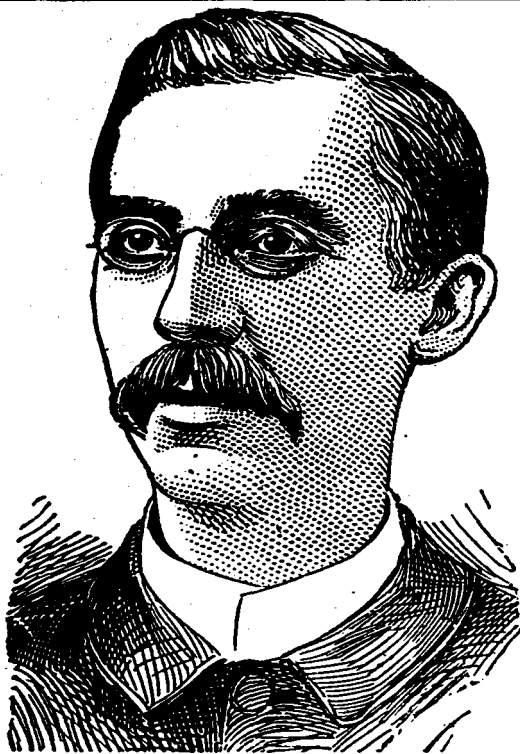
MAGAZINES.

The World's Columbian Exposition. Illustrated. The March issue of this unique publication forms the first number of the second volume. The frontispiece is a fine full-page engraving of Mrs. Potter Palmer, president board of lady managers of the exposition. There are also engravings of several of the state lady managers and engravings showing buildings in course of erection. It has an ably written article on "National Supremacy Over the Exposition." There are a score or more valuable contributions from the officials of the Fair regarding rules, the exhibits, etc., for information of visitors and exhibitors. Altogether the number forms one of the most beautiful and valuable illustrated publications of the day. Price 25 cents a number. J. B. Campbell, president, 218 La Salle St., Chicago, Illinois. — The March number of *St. Nicholas* contains a novel and useful sketch by John M. Ellicott, of the Navy, describing how a landing is made through the heavy surf of the Pacific ocean. Boy readers may here learn how to avoid the dangers of an upset when caught in a small boat during a squall. The article is illustrated by Taber from photographs, one of them showing the sailors after an upturning of their surf-boat. "Hold Fast Tom" is an incident of the capture of the island of St. Helena from the Dutch. An English sailor climbs a crag, hauls up a rope, and thus enables his comrades to make a flank attack which secures a speedy victory. The tale is told by David Ker, who never writes a dull paragraph, and it is strikingly illustrated by C. T. Hill. — *The Homeopathic Review* for March has for its opening paper "The Healing of Divisions" by Rev. A. Cleveland Cox, which is followed by a paper on "Astronomy as a Religious Helper" by Rev. E. F. Burr. — *Hall's Journal of Health* for March opens with a very timely paper on "La Grippe" which is followed by a number of very readable articles. — *The Unitarian* for March has a number of thoughtful articles among which are "The Need of a Unitarian Church" by John C. Kimball and "What Does the Liberal Movement Owe to Prof. Kuenen" by F. W. N. Hugenholtz.

Our Little Ones for March is a number that will delight all the little boys and girls that get it into their hands. Russell Pub. Co., 196 Summer St. Boston—"How I Escaped From the Clutches of Consumption" by Mrs. Dio Lewis is the opening article in *Herald of Health* for March, which contains a number of timely and valuable articles in regard to health. Dr. M. L. Holbrook, 46, East 21st St. New York.—The March *Wide Awake* is a timely and attractive issue of the favorite magazine. Its frontispiece, illustrating Miss Brastow's characteristic story of "A March Mood," capably suggests the lingering snow of the departing winter, and there are March pictures and poems suitable to the season. There is reading matter enough, and pictorial matter enough in the March *Wide Awake* to last the boys and girls for a long time, for everything in the

magazine is worth the reading and the re-reading which its army of admirers will give it. \$2.40 per year, D. Lothrop Co., Publishers, Boston.—The March *Century* contains much to interest the inquiring readers. Paderewski comes in for the lion's share of attention to the extent of two pictures, a biography, a critical study and a poem. Among the other articles are "Gray's Romance," Mrs. Burton Harrison; "My Enemy," Alice Williams Brotherton; "Middle Georgia Rural Life," Richard Malcolm Johnston; "Ol' Pap's Flaxen," Part I. Hamlin Garland; "Oracles Old and New," Edmund Clarence Stedman and "Our Tolstie Club," Dorothy Prescott; "The Farmer and Railway Legislation," Henry C. Adams.—A new monthly magazine entitled *Historia*, published by the Historia Company, Chicago, begins with the March issue. It is edited by F. B. Cozzens. Its design is to make history interesting to young readers. Exciting incidents of battles of the revolution and the Mexican war occupy most of the space in the first number.—Something of a novelty will be found in the March number of *Current Literature* in the new book lists. These give the latest books from the press of the various publishers, and all the more prominent of them are accompanied by a brief synopsis of the contents.

The Freethinker's Magazine opens with a paper by B. F. Underwood, disposing of objections to Jefferson's authorship of the Declaration of Independence. There are also articles by Parker Pillsbury, G. J. Holyoake, and others, and interesting editorials, notes, book reviews, etc. H. L. Green, Buffalo, N. Y.



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But never once has it passed by,
And failed to hear our nestlings' cry:
Cheer cheer, cheer cheer.

The trees are bare, the ground is wet;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
But these will change, my precious pet;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
And soon the flowers will bloom below,
And soft winds o'er our nest will blow;
Cheer cheer, cheer cheer.

Then droop no more in dull despair;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
For God is love; is everywhere;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
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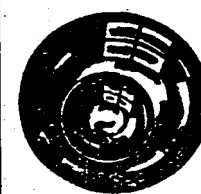
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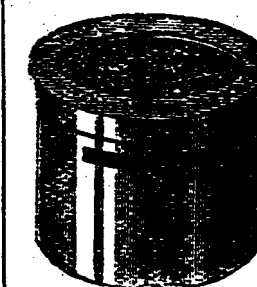
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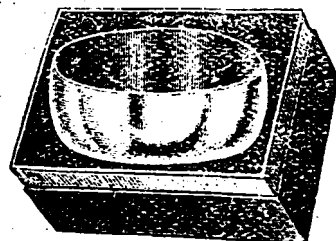
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2. Don't give up the ship.—Captain Lawrence.
3. We have met the enemy and they are ours.—Commodore Perry.
4. The Union must and shall be preserved.—Andrew Jackson.
5. Millions for defense, but not one cent for tribute.—C. C. Pinckney.
6. I propose to fight it out on this line if it takes all summer.—U. S. Grant.
7. If any one attempts to haul down the American flag shoot him on the spot.—General Dix.
8. I know not what course others may take, but as for me, give me liberty or give me death.—Patrick Henry.
9. Sink or swim, live or die, survive or perish, I am for the Declaration.—John Adams.
10. Liberty and union, now and forever, one and inseparable.—Daniel Webster.

He had asked her to marry him and was waiting impatiently for her answer.

"Will you expect me to keep house?" she finally asked.

"No, indeed, my love; the servants will attend to all that."

"You won't ask me to make the bread or broil beefsteaks?"

"Certainly not, my angel; we will have a cook."

"And I will not be compelled to pound the washboard?"

"How can you ask such a question? No, no, no."

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FREE A CLOGGED LIVER

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"When George's father asked him who cut the tree," signalled the voiceless child, "George put his hatchet in his left hand—" "Stop," interrupted the professor, "what authority have you for saying he took the hatchet in his left hand?"

"Why," replied the boy, who knew not speech, "he needed his right hand to tell his father he cut the tree."

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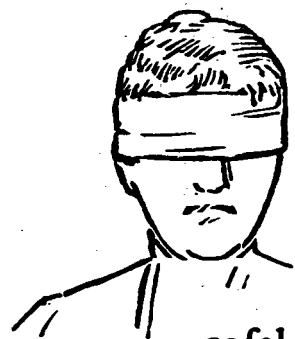
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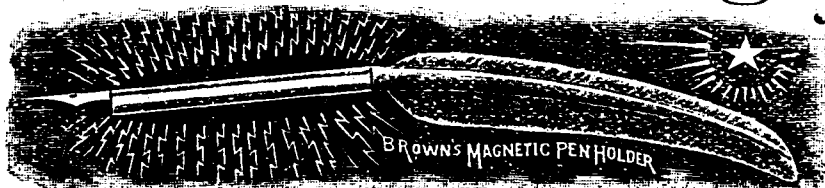
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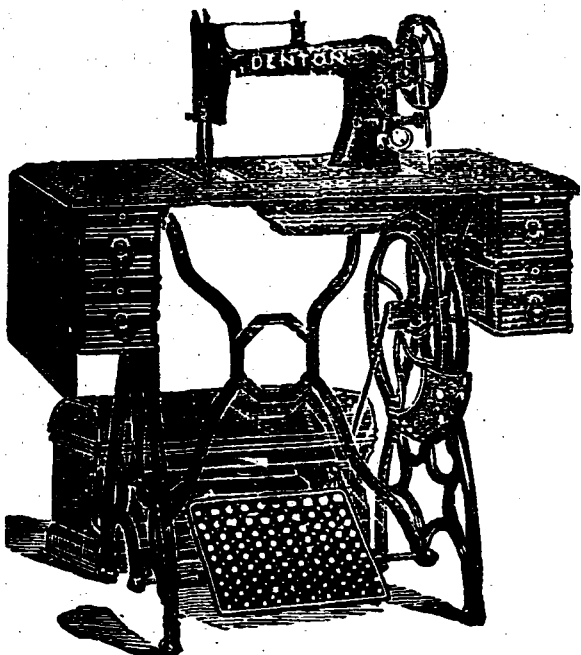
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The Spirit-World;

—ITS—

INHABITANTS, NATURE AND PHILOSOPHY.

By Eugene Crowell, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

"'Tis an authentic picture of the spheres;
In one thou art, in one art soon to be;
Its mission is to dry the mourner's tears,
And ope to light serene futurity."—HARRIS.

That this is a most remarkable book may be readily seen by scanning the abridged table of contents given below. That the book will provoke discussion and the expression of widely variant views is also readily seen. Dr. Crowell, however, is not a fanatic, but an unusually cautious, clear-headed man. The methods by which he obtained the information given in this work were such as to satisfy him fully of its trustworthy nature. In his admirable preface Dr. Crowell says: "Some of the statements contained in this volume are of such a novel and incredible character that I cannot suppose my Spiritualist friends will, at least at first, be able to accept them; but I trust they will remember that the truth is not always probable, and will carefully consider and weigh before they reject, for I feel sure that such a course will result in their acceptance of at least some of the statements, which at first they will deem incredible if impossible."

ABSTRACT OF CONTENTS.

CHAPTER I.—THE SPIRIT AND SOUL.—Embodied man is a trinity.—The spiritual body substantial.—Exceptions to the rule that all men are immortal.—No sub-human or semi-human beings in the spiritual world.—Accidents to spirits. Death, the birth of the spirit.—The changes that death produces.—Effects of narcotics upon the spirit.—Spirits are born naked into the next life.—Treatment of mortal remains. Temporary desertion of the body by the spirit.—Mr. Owen witnesses such a case.—His description of it.—It is attended with danger to the body.—Not a common occurrence.

CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

CHAPTER V.—THE HIGHER HEAVENS (continued).—Description of them.—Gardens.—Furniture.—Mr. Owen's description of his own home in the fourth heaven. Employments of spirits.—Every desire of good spirits gratified.—The manufacturing heaven.—Temples, halls, theatres.—Hunting, fishing riding.—Farms in the heavens.—Scientists in the heavens.

CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spirits. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmaries in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Atheists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O, weary heart"

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TABLE OF CONTENTS.

Part First.

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CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.
CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldean's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammaticus Prophecies regarding Cyrus. The "Golden Star" of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Cæsars.

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CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Property of the death of Ganganelli.
CHAPTER IV. THE SHOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.
CHAPTER V. THE SPIRITUALISM OF THE WALLENS AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Cevennois War.
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CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for siphons and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood. CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Groupings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.
CHAPTER VI. SKEPTICISMS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethelians.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.
CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed imposters. Various modes of fraud.
CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
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CONTENTS.

FIRST PAGE.—Topics of the Times.

SECOND PAGE.—All Thought is Conscience. A Psychological Fable. Facts in Regard to Suicide.

THIRD PAGE.—The American Sunday. Harry Archer-Wild. Between Two Lives. Spiritualism at Athens.

FOURTH PAGE.—The Open Door.—The Three Phases of Spiritualism. A Reply to Professor Dolbear.

FIFTH PAGE.—A Reply to Professor Dolbear.

SIXTH PAGE.—Religion. Things Seen and Heard.

SEVENTH PAGE.—Healing Spirit Power. A Beautiful Story.

EIGHTH PAGE.—Women and the Home.—To an Old Clock. "Killing Two Birds With One Stone."

NINTH PAGE.—Voice of the People.—Dr. H. H. Palmer. Spirit Return. Bermudas or Somers' Isles. Lena Bible. Qualifying Statement. The Society of Ethical Spiritualists.

TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.

ELEVENTH PAGE.—The Robin. Chance to Obtain "The Spirit World." Miscellaneous Advertisements.

TWELFTH PAGE.—Patriotic Sentiments. Miscellaneous Advertisements.

THIRTEENTH PAGE.—The Apple is King. Miscellaneous Advertisements.

FOURTEENTH PAGE.—Miscellaneous Advertisements.

FIFTEENTH PAGE.—Miscellaneous Advertisements.

SIXTEENTH PAGE.—The Publisher. Miscellaneous Advertisements.

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Write out your experience in the home circle, or accounts of spontaneous phenomena that may have come under your notice.

Send in any incidents relating to telepathy, clairvoyance, trance, psychophysical phenomena, etc., that can be well authenticated, no matter how commonplace and trivial they may seem to you.

Above all don't forget to subscribe or to secure a new subscriber.

EFFIE F. JOSSELYN, Grand Rapids, Mich., writes: The Haslett Park Camp management are making arrangements for a larger attendance than ever before. The speakers and mediums are engaged covering every day of camp which opens July 28 and closes August 29. The Progressive Spiritualist Society at Grand Rapids, Mich., has for its speaker for February, March and April, Mrs. Helen Stuart-Richings, of Boston. Mrs. Richings's inspiration is of a high order. This is the third engagement made with this speaker by this

society. We have now had regular lectures by the best talent for one year and a half and we begin to feel as though we were getting on solid ground. It is no longer an experiment but a proven fact that work will win.

We had occasion, not long ago, says the Independent, to warn Bishop Brooks that he must not repeat his indiscretion of writing to his clergy on paper bearing his individual instead of his Episcopal monogram; and here we find that he has multiplied his offense, which we were told was ecclesiastical ill-breeding, by appearing in public services—*horresco referens*—"without his robe"—that is, we suppose, his bishop's gown and purple—we believe it is purple—necktie. And—dare we say it—he went, not long ago, to a miscellaneous meeting and wore—again we hesitate—a—coat that was "not black." We can go on no further. We faint.

Mrs. EMMA HARDINGE BRITTEN who for some years has had editorial charge of *Two Worlds*, owing to difficulty with financial supporters, or with the directing power of the paper, has resigned. She says: "My voice will not be hushed nor my pen idle when a fitting opportunity occurs for me to serve the cause of Spiritualism." We hope Mrs. Britten will not lack opportunity to exercise her powers in the cause of true Spiritualism, to which she has given many years of her life. Her address is The Lindens, Humphrey street, Cheet-ham Hill, Manchester, Eng.

Mrs. F. O. HYZER, of Ravenna, Ohio, has greatly improved in health the past winter and is again ready to make dates for lectures. She is a brilliant and forceful speaker who should be kept constantly busy. We wish such speakers could have permanent engagements, it would be in the best interests of all if such were the case. Mrs. Hyzer may be addressed as above.

In reply to an inquiry from Dallas, Texas, as to a lecturer, "Dr. W. H. Bach, of St. Paul, Minn.," we can only say that St. Paul correspondents report never having heard of such a man. If this meets the eye of any who does know him THE JOURNAL will take it as a favor to be informed.

Mrs. TILLINGHAST, of Providence, writes THE JOURNAL giving notice of the transition of Dr. M. A. Cushing at Waldo, Florida. Dr. C. was a valuable contributor and a long-time friend of THE JOURNAL and his departure will be a loss to a wide circle of friends.

NUMEROUS correspondents whose letters require personal answers by the editor will please exercise much patience, and remember that physical endurance and time have their limits with editors as well as with more fortunate people.

MR. AND MRS. BUNDY are at Litchfield, Illinois, this week in attendance upon the annual meeting of the State Press Association.

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ESTABLISHED 1865.

CHICAGO, MARCH 26, 1892.

NEW SERIES—VOL. 2, NO. 41.

For Publisher's Announcements, Terms, Etc, See Page 16.

TOPICS OF THE TIMES.

REV. JOSEPH COOK says that "Sunday newspapers are published to make money." This is the tit-for-tat style in which a New York daily meets the statement: "Same thing as Rev. Joe Cook's Sunday discourses and Monday lectures are given for."

WHEN a flock of birds is in flight it is still one body, one will, says a writer; it will rise, or circle, or swoop with a unity that is truly astonishing. A flock of snow buntings will perform their aerial evolutions with a precision that the best-trained soldiery cannot equal. Have the birds an extra sense which we have not? A brood of young partridges in the woods will start up like an explosion, every known particle and fragment hurled into the air at the same instant, without word or signal. How is it done?

REFERRING to the recent burning of a negro at the stake in the presence of five thousand people at Texarkana, Arkansas, the *Progressive Age* says: In point of brutality the perpetrators of this burning were worse than the negro. The black man committed a heinous crime, but society was not protected by the burning, for it was imbruted by the coarse vengeance visited upon the criminal. Coarseness and brutality in public, breed coarseness and brutality in private. The black man should have had a fair trial, and if guilty, should have been confined at proper labor for such time as it was necessary to fit him for liberty. Vengeance should have no place where society undertakes to deal with one of its individuals.

THE various departments of the World's Fair are swamped with the applications of cranks, says a Chicago daily. An Ecuadorian has sent in a modest request for \$5,000 for an epic poem, the hero of which is to be Columbus. He states that it will equal the *Iliad* or the *Aeneid*, and writes: "I will come to Chicago and recite the poem. It will take nine days for its delivery. There should be 50,000 copies of the poem printed for which I beg you to appropriate \$50,000." A German writes that he will raise a revenue of \$8,000,000 for the Exposition, if he be granted permission to conduct a lottery. "I do not know whether your laws at present would permit of this," he adds, "but if there are any anti-lottery statutes, special legislation could be invoked in aid of the scheme which I have to submit."

It is a curious fact that the building once known the world over as "The Concord School of Philosophy" is now used, writes a correspondent, as a storehouse for furniture—the household belongings of Professor A. Bronson Alcott and his daughter, Louisa May Alcott, finding shelter there, among other things. An attempt is still made to keep the place intact, as the forbidding sign, "Private Grounds; No Trespassing," indicates; but the once much-trodden path leading from the wooden gate to the house is almost obliterated and few footsteps pass over it now. The rooms which once echoed masterly discourse on "Immortality," "Materialism" and "Incarnation" are now

silent, and so are its present tenants. The villagers of Concord still call it "The Chapel." Everything about it has an air of complete abandonment and decay. Only a few of those who made the place famous are living, but Emerson, its great light, is gone, and so are Thoreau, Channing, Lowell, Gray, Barker, Alcott and the others. But visitors still come to it. As the driver of my carriage told me: "People come here, and seem just to like to gaze upon the old place. Relic hunters always want something from the grounds, and they generally get it, for there is no one to say them nay, and why shouldn't they take the place piecemeal, for some say a good storm will take it at one swoop?"

In the town of Nillenova, N. Y., there is a case that is puzzling the occultists. Charles Gibson and his family live in a log house on a twenty acre farm and do not find existence a bed of roses. One daughter, the eldest child, sixteen years old, at birth was found to have some peculiarity about her eyes, but nothing was thought of it until she reached the age when children notice objects, and then the discovery was made that she was blind. Still later on it was demonstrated that by artificial light she could see, but sunlight enveloped her in darkness so far as her own eyes were concerned. This was continued to the present day. She played with her toys at night when a child, and read and sewed by the lamp of light and candle as she grew older. She is very attractive personally, and as if to compensate for her peculiarity of sight, her faculties appear to be developed beyond those of most persons of her rank. Her sewing is the wonder of those who have seen it, and her memory retains the bulk of what she reads. It is a very singular case, and occultists, who have made an examination of her eyes, confess themselves wholly unable to determine the cause of the sun-blindness.

DR. CHARLES W. HIDDEN writes to *Alcyon*: Abbie A. Judson says that it requires courage to be a Spiritualist, because of the abuse which the outside world heaps upon the person who has announced himself a believer. With due respect to Miss Judson, permit me to remark that the average Spiritualist has more to fear from abuse within, than abuse without the walls of Spiritualism. If a Spiritualist appears conscientious, and is disposed to tell the truth about what he sees and hears, the world is apt to applaud rather than to condemn. Not so with the Spiritualists. To tell the truth about certain things which pass muster for Spiritualism, is to invoke a storm of spiritualistic abuse, which discounts the criticism of the world, every time. The abuse of a Spiritualist by Spiritualists does infinitely more harm in business and social life than the good natured smiles and raillery of the world. The reason Spiritualists as a body do not command more respect, is because of a lack of organization and not because of any special peculiarity of belief relative to phenomena. Spiritualism reduced to the scientific basis of certainty, and backed by a powerful organization, would challenge the admiration of the world, and it would then be considered a very respectable thing to be a Spiritualist. But just so long as Spiritualism remains in its present transitional stage, just so long will it continue to furnish a harbor

and shelter for spiritual tramps and hobby riders; and just so long will it fail to attract the attention from the world which its honest and well intentioned believers feel that it merits. The manifest lack of harmony and unity among Spiritualists not only does harm to the cause, but it is slowly but surely driving the brightest and brainest men and women out from our ranks, and Spiritualism will become a dead letter unless a halt is called and sense instead of nonsense is summoned to the front. When Spiritualists perfect an organization; reduce Spiritualism to the basis of certainty; freeze out the frauds; relegate the weaklings to the rear; bring the brightest and best minds to the front; in a word, when Spiritualism is made worthy, instead of allowing it to appear unworthy, then, and not until then, will Spiritualists command the respect of each other and the world.

CHARLES A. L. TOTTEN the young lieutenant detailed by the Government to teach military science and tactics at Yale College, is mortifying the college faculty greatly by his wild interpretations of scripture prophecies, talk about astrological signs and predicting the speedy end of the world. At first he began to intrude his prophecies into his lectures, but after official warning ceased to do so. As a military instructor his success has been marked, but in regard to Bible signs and portents he is regarded in New Haven as a monomaniac. Some of his talk and actions are rather funny. For instance, he has recently written a book, and when it was published, he "took a heavy hammer and a ten-inch spike, and spiked a copy of the book to the telegraph pole on one of New Haven's principal streets, remarking to a group of reporters who stood near that, as he could not spike the book up in all parts of the world, he would nail it to the telegraph which reaches all over the world."

THE accumulation of such evidence is becoming so great that every physician of experience feels forced to share the belief of the communicability of consumption, writes Dr. W. H. Chappell in the *North American Review*. There are also few physicians who have not had one or more cases that for years they had thought had been contracted in this way. How else than by communication are we to account for the rapid spread of consumption among savage nations, where this disease was unknown before civilized people began to visit them? This is true of our own American Indians, the inhabitants of Central Africa, and many other countries. Intermarrying, or any other condition which might make hereditary transmission a possible cause, certainly could not account for its rapid progress. Besides, some of the best observers and investigators believe that consumption is not hereditary, and there is much positive evidence in favor of this view. With such evidence of the possibility of inhaling the bacilli, the question would naturally be asked, "How do the bacilli get into the atmosphere, when they are not found in the breath of sufferers of this disease?" We know positively that in these cases bacilli are present in the mucus which is raised after coughing. In its moist condition it is impossible for it to be inhaled, but when it dries and becomes dust it is blown about, and it is in this form that it becomes dangerous.

THE PSYCHICAL CONGRESS.

With the inception of the World's Columbian Exposition came the laudable desire to have every phase of human activity and progress therein represented. Primarily the original intent of the enterprise was an exhibition of things, not of men, of the concrete evidences of the material progress and achievements of the race. Magnificent as would be this display, it would most inadequately exhibit the world's progress; and this was soon realized by the able managers. To round out and complete the Fair the World's Congress Auxiliary was organized under the auspices of the World's Columbian Exposition authorities. The Auxiliary with the motto, "Not things, but Men" has, with the Hon. C. C. Bonney as manager, undertaken to gather in a series of Congresses the men and women who stand foremost in science, philosophy, literature, art, education, jurisprudence, sociology, morals, charity, religion, etc., etc., to the end that these departments of human activity may be conspicuously and adequately displayed; and also because the spirit of fraternity will be thus promoted and the era of universal peace and happiness hastened.

This grand series of World's Congresses would be incomplete without one on Psychical Science, and this fact was fully comprehended by Mr. Bonney, a man who recognizes the intimate relations between the physical and psychical realms. Very naturally under these circumstances, the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL was invited to the chairmanship of the committee. The fact that the paper was uncompromisingly committed to the scientific method and held itself independent of sectarian influences, probably inspired the Chief of the Auxiliary with the belief that the editor was the proper person and would command the confidence of the world at large, as well as the coöperation of the numerous body of men and women actively interested in psychical research, among whom are many well equipped by scientific training and incited by hearty sympathy with the work.

As has been stated in these columns, the gentlemen composing the committee have all had some experience in psychical research, all are in full sympathy with the central claim of Spiritualism and a majority have had demonstrations of the continuity of life and spirit manifestation. The several members have been appointed by President Bonney upon the advice of Mr. Bundy, who in making the selections had in view the special qualifications of each individual. This committee, like those of the various Congresses, is made up Chicago people and those who can take an active part in committee work; in the present instance all are residents of Chicago with the exception of Prof. Coues, and it is expected he will be able to meet with the committee and to do effective work. Care has been exercised to select men who hold truth above all partisan or denominational ties; who, while zealously guarding the interests of all that pertains to psychical science and spirit manifestation, will act with judicial fairness in every particular.

On another page will be found the preliminary announcement of the committee, and its careful perusal is invited. THE JOURNAL again repeats that it confidently anticipates for this supremely important enterprise the cordial good-will and active coöperation of all rational, high-minded, truth-loving people, whatever may be their respective scientific or theological predilections; and especially does it rely upon the support of that large body of intelligent Spiritualists who are so thoroughly grounded in their knowledge of spirit manifestations that they are fearless in courting investigation and in eliminating all that is doubtful.

That a Psychical Science Congress is placed in the list by the Congress Auxiliary on the same footing with the universally recognized sciences, should be a matter of congratulation to every psychical researcher and particularly to every avowed Spiritualist. The chairman is already personally assured of the active assistance of a number of well-known scientists and researchers, and of Spiritualists who realize that the establishment of psychics as a science is essential to

the improvement of religions, morals, and all that tends to the uplift of the race.

THE SPIRITUALISTIC EXHIBIT AT THE WORLD'S FAIR.

Under the above heading the *Banner of Light* in a late issue had an editorial from which we quote as follows:

"In the concluding paragraph of Mr. Thos. Lees's 'Cleveland Notes' in last week's *Banner*, the pertinent question is asked as to 'What has become of the project for a spiritualistic exhibit at the World's Fair in Chicago in 1893?' The question is easily answered, at least so far as we are concerned. *The Banner* was the first paper that advocated such an exhibit be made, as we felt that a booth of this character, to contain spiritualistic books, specimens of independent slate-writing, occult telegraph machines, planchette, spirit-painting in oils, portraits of prominent Spiritualists, and other interesting exhibits, would attract attention and benefit the cause of the Spiritual Philosophy in a way nothing else could in the presence of the multitudes who would be at the Fair from many parts of the world."

The Banner goes on to say that its articles called out several Spiritualists in different parts of the country in favor of such a movement. Previous to the *Banner's* call for such an effort the scheme had been advocated by a correspondent in another paper who nominated a person as manager of the exhibit. The *Banner* and its correspondents approved the nomination and the nominee, according to the *Banner*, "signified his willingness to preside in that capacity provided he was adequately remunerated for his time and labor." Thereupon a call was made for funds, "but the amount which came to hand was very small," says *The Banner*, "and the Spiritualists were so lukewarm in regard to the contemplated enterprise" that it concluded reluctantly to let the matter drop, "at least so far as the *Banner* was concerned." With this view the proposed manager coincided.

The *Banner's* editorial closes with the following paragraph:

Recently we have seen an article in THE RELIGIO-PHILOSOPHICAL JOURNAL stating that a committee of five had been formed, "all residing in Chicago except one," with Mr. Bundy as President, and have further learned from a private source, that should any Spiritualists in future apply for a position in the Fair, they must consult Mr. Bundy, who has secured from the head-managers the exclusive control of the matter under consideration.

Our esteemed contemporary makes a loose and incorrect statement, unintentional no doubt, calculated to mislead the public. As its statement has been copied into contemporaries we beg leave to call its attention and that of the papers which copied from it. The implication of the above paragraph is that we are planning a Spiritualistic exhibit for the Fair and "have exclusive control of the matter under consideration" as the head of a "committee of five." This is all a mistake, and a sufficient answer is contained in our remarks under the head of "The Psychical Congress" and in the preliminary announcement of the committee to be found in the Open Court department. Will our contemporaries kindly rectify their error by publishing that announcement, and such portions of the editorial as may be necessary to make the matter clear?

When the scheme of a Spiritualistic exhibit was first broached it seemed to us unwise and impracticable. When the matter was further agitated and an organization formed at Cassadaga last summer, we still failed to see that the scheme was either feasible or wise. Not being able to commend it, but believing in the good faith of those who did, we kept silent and awaited results, fully believing nothing would come of it. We were averse to such an exhibition as our esteemed Boston contemporary advocated. We believed that to spread such an exhibit before the monster crowd of everchanging people wholly unacquainted with the history of the several exhibits and with no time or inclination to study them in the midst of the distracting display of this world's industries and achieve-

ments, we believed that to do this would work irreparable injury and retard the very cause these zealous friends desired to promote. It would seem from the testimony of our contemporaries that the intelligent and well-to-do Spiritualists of the country must have felt about as we did, hence their complete indifference.

The foundation of Spiritualism, in so far as the demonstration of continuity of life and spirit manifestation goes, is phenomena. On this point alone do Spiritualists universally agree. Hence whatever makes toward the firmer establishment of this foundation must work directly in the interest of a rational intelligent Spiritualism freed of all errors and superstitions. With this belief we have consented to assist in promoting a Psychical Congress. The sincerity of every professing Spiritualist can be tested by the support and coöperation he gives this Congress. We have never for a moment had any desire or intention of making a "Spiritualistic exhibit." Modern Spiritualism has no organization and no generally accepted creed; and there is no general agreement among its followers as to the merits of mediums, or the genuineness of the manifestations in particular cases. How then can any individual or body of individuals undertake to represent it? But it does seem to us that all well-disposed persons can unite in making a Psychical Congress a grand success. In a broad and generous spirit we invite the coöperation and suggestions of all such people, regardless of how sharply their views in many instances may be differentiated from our own on moot questions.

THE FARMER'S DEMANDS.

An able paper by Mr. J. R. Dodge, published in the *Century* magazine, discusses the farmer's grievances from the main geographical divisions of the United States. "The Discontent of the Farmer" is dealt with under this caption lucidly, and fairly—in a manner which should command the thoughtful attention of men desirous of lifting the enormous burdens which this class of our fellow citizens are bearing with no small degree of restlessness. In speaking of the condition of the south Mr. Dodge says:

"From time immemorial a large contingent of the class of cotton-growers have been in debt. The land has not generally been mortgaged, but the crop, more valuable, and a far more available security, has been held for the cost of advances and supplies through the growing year. A system of credits, running from New Year's to Christmas and often extending into the next crop year, was in vogue a half century ago, and has been continued to the present day, though the State agents and county correspondents of the United States department of agriculture declare the gradual reduction of this pernicious form of debt, far more oppressive and destructive to enterprise than permanent land mortgage. This indebtedness has carried an enormous interest, disguised in supplies of merchandise, charged at a large advance upon cash prices. With an increasing degree of independence and gradual advance in economic education, there is a strong determination to throw off a burden so unendurable, and hence arises a general demand for more available money at a low rate of interest. The sub-treasury plan of the alliance is a form of crop mortgage by the government, at two per cent. instead of ten to twenty, naturally growing out of the prevalent and ancient custom of crop liens, and therefore more profitable even than a government land mortgage."

This, then, to the cotton-grower is an eminently serious question, this question of two per cent. interest or twenty. Mr. Dodge sketches the causes of complaint in the east, the jealousy of western competition in cereals and beef, the dissatisfaction with the methods of distributing the public lands, the "double tax" on mortgage indebtedness, the accusations of favoritism in railway management and the making of freight rates, the unjust disparity between the long and the short haul in the far west. Among the more general grievances, not the least is the exaction of the middleman. The farmer is appalled to see the long line of intermediaries who pass his produce from hand to hand over continents and sea, each taking his toll,

until little of the ultimate value is left to the grower. They are legion in numbers, in forms of pretended service, with hearts beating in unison for the appropriation of the largest possible share of the values handled. These organizations are manifold; they are associated in trade guilds, societies, exchanges, and boards of trade; they are known individually as commission men, brokers, forwarders, jobbers, retail dealers, hucksters, and peddlers; an army of men who produce nothing and yet aspire to own everything. Their service, so far as it facilitates distribution and exchange, is recognized as legitimate and useful; yet they are too many in number and too greedy in spirit, taking more for their share than the service is worth and using their advantage of proximity and opportunity for close business association to depress prices in buying and advance them in selling. On the Pacific slope complaints are neither so loud nor so numerous. Prosperity is so general there in agricultural circles that the list of grievances canvassed is short, excessive cost of transportation being the most prominent.

JACOB BOEHME.*

Perhaps the greatest man of his day, spiritually, at least, was Jacob Boehme. He was born near Goerlitz, in Germany, in the year 1575. His parents were poor; they sent him to school, where he learned to read and write and then apprenticed him to a shoemaker. His youth was marked by modesty, purity, simplicity of life and deep religiousness, and he had illuminations, during which, as he believed, he was able with the eyes of the soul to perceive great truths which are hidden from those who do not rise above the realm of the senses, and he acquired the power of penetrating, in his normal condition, into mysteries, which, by the exercise of the intellect alone cannot be understood. He was small in body, deficient in physical strength, and had a weak voice. But in intelligence and spiritual powers, he was a colossal character. "His hands could accomplish no greater works than to write and to make shoes, but the power of God having become manifest in that apparently insignificant organism and compound of elements and spiritual principles which represented the man Jacob Boehme on this terrestrial globe, was strong enough to overthrow, and is still overthrowing, the most petrified and gigantic superstitions existing in his own and subsequent centuries." He possessed psychometrical and clairvoyant powers in a remarkable degree, and spoke several languages, learned, nobody knew how. He wrote many books relating and expounding what he saw in the light of his own illuminated spirit. Hegel, Schelling, Schopenhauer and other famous philosophers have drawn their thought largely from Boehme. Referring to Schelling's works, Schopenhauer says: "They are almost nothing except a remodelling of Jacob Boehme's 'Mysterium Magnum,' in which almost every sentence of Hegel's book is represented. But why are in Hegel's writings the same figures and forms insupportable and ridiculous to me, which, in Boehme's works fill me with admiration and awe? It is because in Boehme's writings, the recognition of eternal truth speaks from every page, while Schelling takes from him what he is able to grasp. He uses the same figures of speech, but he evidently mistakes the shell for the fruit, or at least he does not know how to separate them from each other." Certainly the writings of Boehme are a treasure of incomparable value in the literature of pure Spiritualism. All modern philosophers recognize their indebtedness to him. Claude de Saint Martin wrote when he was in his fiftieth year: "I am unworthy to unloose the shoestrings of this wonderful man whom I regard as the greatest light that has ever appeared upon the earth, second only to Him who was the Light itself. . . . I advise you by all means to throw yourself in this abyss of knowledge of the profoundest of all truths. . . . I find in his works such a simple and

delicious nutriment, that I would consider it a waste of time to seek for such things in any other place."

What Boehme taught of God, of the spiritual world, of human destiny was too far in advance of his age to be accepted by the multitude, and the clergy were among his most unrelenting enemies and bitterest persecutors. He wrote: "To believe merely in a historical Christ, to be satisfied with the belief that at sometime in the past Jesus has died to satisfy the anger of God, does not constitute a Christian. Such a speculative Christian every wicked devil may be, for everyone would like to obtain without any effort of his own, something good which he does not deserve. But that which is born from the flesh cannot enter the kingdom of God. To enter that kingdom one must be reborn in the spirit. Not palaces of stone and costly houses of worship regenerate man, but the divine spiritual sun, existing in the divine power of the Word of God in the temple of Christ. A true Christian desires nothing else than that which the Christ within his soul desires. . . . The theologians and Christian sectarians keep on continually disputing about the letter and the form, while they care nothing for the spirit, without which the form is empty and the letter dead. Each one imagines that he has the truth in his keeping and wants to be admired by the world as a keeper of the truth. Therefore they denounce and slander and backbite each other, and thus they act against the first principle taught by Christ which is brotherly love. Thus the Church of Christ has become a bazaar where varieties are exhibited, and as the Israelites dance around the golden calf, so the modern Christians danced around their self-constructed fetiches whom they call God, and on account of this fetich worship they will not be able to enter the promised land."

To mere historical belief Boehme attached no moral or religious importance. What was needed was direct perception of the truth understood by the inner sense. No sin, he said, could be taken away by priestly absolution; "an animal going to church will come out an animal no matter to what ceremonies it may have been made to submit. The true Christian has his church within his soul. 'The church is with him and in him wherever he goes, and he is always in his church. . . . The true Christian does not belong to any particular sect. He may participate in the ceremonial services of every sect and still belong to none. . . . The kingdom of heaven is not based upon our opinions and authorized beliefs, but roots in its own divine power. Our main object ought to be to have the divine power within ourselves.'"

No wonder the priests and religious formalists of his day ostracised and persecuted Boehme, but his writings attracted the attention of the thoughtful and courageous, and he found friends and admirers among the rich and poor. Although by the advice of the authorities of his native town, he left Goerlitz and went to Dresden to escape the fury of the priesthood, and the fate of being burned alive, his teachings profoundly impressed the thinkers of his age, and contributed powerfully to destroy confidence in the official religion, and to awaken religious and spiritual life in theological circles.

In consideration of Boehme's importance as a profound philosopher and as a teacher who has been regarded by many as preeminently the spiritually gifted and illuminated mind of modern times, his thought and experiences will form the subject of future editorials in THE JOURNAL.

THE GERMAN EMPEROR.

ALTHOUGH the German Empire is in theory a limited, constitutional monarchy, wherein the people are represented in a Reichstag of their own election, the young emperor is assuming the right to reign in person, refusing to act through a prime minister and claiming the right to dictate on a thousand matters quite outside of any kingly function as understood in any free country, to interfere in the regulation of trade, the management of public finance, the household habits of the people, education and religion. He delights in asserting his supremacy on occasions and in

language galling to a high minded and proud spirited people. He tells them that he is their lord and master. He harangues the citizen soldiery on the theory that he owns them body and soul and that at the word of command from him they must, if called upon, shoot down their own fathers and brothers. He berates the newspapers and tries to bully them as if their editors were unruly boys in a reform school. He proclaims in so many words that he is above all human law. In short, his speech and many of his acts are such as befit an autocrat, but are woefully unsuited to the occupant of a throne hedged about by such restraints and guarantees as in these modern times are essential to a government of enfranchised men. Hence a deep, wide, sullen discontent which is ever ready to break forth, as it has done within the past few days, into popular uprising. Either the emperor must accept in good faith parliamentary government and the idea of a ministry responsible to the country, or he must eventually endeavor to abolish the Reichstag and close the ballot box. What Lincoln said in Illinois in 1858 is true in Germany in 1892—a nation cannot permanently endure half slave and half free. The workingmen's march upon his palace may not have been intended as an answer to the monarch's haughty threat, but it was a warning which he would do well to heed. When men become so desperate that life loses all attraction, then no ruler, however powerful, is secure from their assault. The French Revolution succeeded because the people had drunk the cup of oppression to its dregs. The king and court despised the masses, who afterward became masters of the State. They used the people as a Samson to furnish their pastime, and the people, awakened to their strength, shook down the ancient pillars of royalty and turned the pastime into tragedy.

HIS POSITION.

In his private capacity the editor of THE JOURNAL is a Spiritualist, and strives to the best of his ability to be a consistent one. For himself he has settled beyond all question or debate the absolute certainty of a future life and inter-communication between the two worlds. He believes that the next and all succeeding stages of existence are progressive; but he does not expect the world or any portion of it to accept these views merely because he does. In his public capacity he is, in so far as psychics is concerned, a researcher, a seeker, an explorer, believing that the frontier of the illimitable field has, as yet, not been left behind. He is not inclined to declare phenomena to be the work of discarnate spirits when they can be otherwise satisfactorily explained. Hence he is slow to put the spirit label on much that is put forward to be thus classified, and he unhesitatingly brands as doubtful or counterfeit, as the case may be, all that cannot successfully pass proper scrutiny.

It is stated that Lieut. Peary, now in Greenland, has made already an important discovery. Several hundred years ago one of the Norse colonies in Greenland was cut off from civilization by a succession of unusually severe winters. Many expeditions have sought for traces of them without success. Lieut. Peary last summer happened on the descendants of these vanished Norseman, it is said, and found 200 of them living in a sort of ice-bound oasis, with no knowledge of the world but what had come down through the traditions of six centuries.

THE spiritual work that is all-important to the progress of the Spiritualist is to study how to spiritualize his materialism. Spiritualism means the spiritualization of matter, not dragging down spirits to be materialized. We have already too many spirits materialized on the selfish sensuous plane.—*World's Advance Thought.*

TRUTH is the beginning of every good thing both in heaven and on earth; and he who will be blessed and happy should be from the first a partaker of the truth, that he may live a true man as long as possible for such a man is trustworthy.—*Plato.*

*The Life and Doctrines of Jacob Boehme, the God-Taught Philosopher. An introduction to the study of his works, by Franz Hartmann, M. D. London: Kegan Paul, Trench, Trubner & Co.



THE PSYCHICAL SCIENCE CONGRESS.

As announced in THE JOURNAL of October 17, 1891, it is proposed to hold a Congress in Chicago next year in the interest of psychics and that the scope of the meeting shall cover the phenomena of both mortal and spirit life. As then said, the meeting will be under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition. The officers of the Auxiliary are, President, Hon. Charles C. Bonney; Vice-President, Hon. Thomas B. Bryan; Treasurer, Mr. Lyman J. Gage, President of the First National Bank of Chicago; Secretary, Hon. Benjamin Butterworth.

The motto selected for the Psychical Congress is:

PSYCHICS AND PHYSICS—TWO SIDES OF ONE SHIELD.

The following is the preliminary announcement of the committee:

The Committee of this Congress believes that the time is propitious for a public discussion, by leading thinkers of all countries, of certain phenomena which may be classified under the general head of Psychical Science.

It is proposed to treat these phenomena both historically, analytically and experimentally. The following synopsis of work is indicated for the Congress, subject to such modification as occasion may seem to require, and especially to such changes as may result from the expression of the views of those addressed in this preliminary announcement:

- I. a. General History of Psychical phenomena.
- b. The value of human testimony concerning these phenomena.
- c. Results of individual effort in the collection of Psychical data and in the solution of the problems arising therefrom.
- d. The origin and growth of Societies for Psychical Research, and the results which they have thus far achieved.
2. Detailed consideration of the various classes of Psychical phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:
 - a. Thought-Transference or Telepathy—the action of one mind upon another independently of the recognized channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
 - b. Hypnotism or Mesmerism. Nature and characteristics of the hypnotic trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics.
 - c. Hallucinations, fallacious and veridical. Premonitions. Apparitions of the living and of the dead.
 - d. Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, etc. The Mediumistic Trance and its relations to ordinary hypnotic states.
 - e. Psychophysical phenomena, such as Raps, Table-Tippings, Independent Writing, and other spiritistic manifestations.
 - f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychical Science upon Human Personality, and especially upon the question of a Future Life.

The Executive Committee in charge of the arrangements for the Psychical Science Congress must of necessity be composed of residents of Chicago and others who can conveniently attend Committee Meetings.

But this Committee avows its need of and desire for an Advisory Council consisting of competent and experienced persons, to be selected from all quarters of the world, in order that the Congress may find a truly international representation. The formation of such a Council will follow this publication as speedily as possible.

The special purpose of this preliminary announcement is to solicit the suggestions, and obtain the energetic coöperation, of all persons who are interested in Psychical Research throughout the World.

JOHN C. BUNDY, *Chairman*.

ELLIOTT COUES, M. D., *Vice-Chairman*.

LYMAN J. GAGE, A. REEVES JACKSON, M. D.
ERNEST E. CREPIN, J. H. MCVICKER,
HIRAM W. THOMAS, D. D., D. HARRY HAMMER,
D. H. LAMBERSON.

CHICAGO, March 10, 1892.

The World's Congress Auxiliary has been organized with the approval and support of the Exposition Authorities and of the Congress of the United States, to have general charge of a series of Congresses extending from May to October, 1893. The Directory of the Exposition will provide ample audience rooms. Inquiries and all other communications concerning the Psychical Science Congress should be addressed to

JOHN C. BUNDY,

Chairman of the Committee on a Psychical Science Congress.

WORLD'S CONGRESS AUXILIARY, CHICAGO, ILL., U. S. A.

THE INVISIBLE ORGANISM.

By W. A. CRAM.

This world of matter we call rock, tree, animal and man, so possesses our senses and thereby stands out so real and solid, it is hard to free ourselves from the many illusions it wraps about our consciousness. We pass along the way saying in conscious thought, this rock and tree, that animal and man are material bodies, very substantial things and creatures they are; common sense makes us sure of that. What shall we say of the immense invisible atmospheres and seas of ether! They float in as tiny atoms, in which our whole visible world is but as a grain of sand tossed and borne eternally onward by the mighty unseen ocean; now these very atmospheres and ethers we discover to be just as material and substantial as the mountain rock and animal. In fact it appears more and more clearly how the solid rock, the tree trunk and animal body, are born and grow from these same atmospheres and ethers, kind of condensed or crystalized forms of them we may say. To free ourselves then from the many illusions of body and life that crowd our consciousness, we must needs keep clearly in mind that the forms and life we see and know and call our world, are only an infinitesimal part of the universe of worlds and life; just that minute fraction or degree, our present senses grasp and report to us; that the measureless atmospheres and ethers of space are infinite realms of countless higher and lower degrees of matter, energy, and life, all invisible to us; again, while these invisible atmospheres and ethers infold our little world, and the objects we name rock or tree, they also permeate them, flow through them as water through a sponge or the atmosphere a dust cloud. Thus the material bodies that appear to us so real and solid are simply changing, fleeting forms of scattered atoms of grosser matter visible to us, each atom surrounded by its own atmosphere of invisible elements and energies, by which it is separated from, yet bound with its neighbor atoms. Moreover, these seen bodies of matter we wear and use are born and grown from this same invisible matter and energy of life that infolds and permeates them. Now gathering up briefly some ideas we have tried to present in former papers we will endeavor to think forward a little. We meet a moving form of matter in the street. Our common sense tell us that it is a man, may be our friend. We recognize him through our eyes, ears and feelings. Let us keep clearly in mind, that just this form our senses report to us, is only a rude frame work, or skeleton of grosser matter he wears and uses; all about and resting upon this frame

work or skeleton of human form, is the much more essential invisible part of the organism—the ethereal unseen part. Thus every molecule of each cell in the human body has its ethereal atmosphere infolding it; each cell is surrounded and clothed upon by a finer invisible atmosphere or garment of matter. Every distinct specialized organ of the human body must have likewise its ethereal part; even those most delicate organs of sense in the body, as the eye and ear, we must conceive of as only the grosser frame work visible to us. While yet they are clothed upon by ethereal matter, which thus forms a higher and more perfect organ of sense, vibrant to forms and life of a higher world than we see and know now.

In clearer scientific imagination, we see our friend wearing and using an organism, or we may perhaps more truly say many forms or bodies of life constituted of different degrees of matter, each lower and grosser a kind of frame work, or skeleton whereon the next higher and finer rests, and is folded about, much as the human flesh is folded upon, and moves the bony skeleton. We may say then that we see our friend moving in and using his skeleton body of this world's matter; we behold his hands, feet, eyes, but our vision being limited to that degree of matter and life we know as our world of to-day, we see not the finer ethereal matter clothing this world's ruder body he wears, in forms of beauty, strength and use, such as we cannot conceive of now; only the clear-seeing eye of the higher scientific imagination dimly discerns them so long as we are subject to this world's organs of sense and consciousness. What does all this impart to us? Is there not an infinite promise of life, ever richer and more beautiful for us in the revelation? While we possess these higher perfecting ethereal organs of our bodies we have not yet entered into the conscious use of them. We hold them probably as the embryo child does its organs of sense, awaiting our higher birth into the unseen upper world of light and life. A happy bird, a spring-time comer, sits singing before our door transforming the spring beauty and sunshine into rippling love melodies. How do we see and know him? Have patience with a little scientific statement here, for a ladder whereon our clearer seeing imagination may safely climb up to the larger, surer vision of higher realities. How are we conscious of the bird? Scientifically stated the process is something like this; the molecules of matter that constitute his body visible to me, are all swinging and revolving in their minute spheres of atomic and molecular life, primarily set in life motion by the ethereal matter and energies of being that infold them as a kind of muscular and nervous system. This skeleton bird of grosser matter in turn reacts upon the finer ethereal form and life that clothe it. This ruder grosser motion of bird life flowing outward communicates itself to the great tremulous sea of ether that flows about and permeates the atmosphere between me and the bird.

This ethereal wave of bird life flowing into my eye, modifies or sets into new life motion the ethereal form of my eye, thence it becomes transformed into the ruder and lower motion of my visible retina and optic nerve; borne in upon the brain cells it is there translated into our consciousness we call seeing. It appears then that all our conscious sensations are what we may call translations from our ethereal organs of sense into the terms of grosser motions of our visible bodies and lives. So we awaken to consciousness now only in and through the grosser skeleton forms of this world; all the while we possess an ethereal and more perfected body of organs, growing upon this one of earth matter we see and know, but its organs of higher sense and consciousness are as closed windows. We cannot therefore see, and feel, and live the higher and more perfect world and life all about and over us; yet in some of life's clearest and most exalted moments we dimly, and weakly forefeel this higher world of being that overflows us, as all life in rare moments of up-reach forefeels the better to come.

We can no more be conscious through our organism of this world's matter, of the more perfect ethereal organs of sense and life evolving in the invisible ele-

ments and energies of our being, than the pupa is conscious of the butterfly body, and life, while imprisoned in its pupa case; when the day comes that he rends the lower life case, opening wide the windows of consciousness in the new body, then he enters upon the great higher world of sunshine, and flowers and insect love and striving the butterfly knows; so nature appears to lead us from lower to higher. We may read the same lesson in part in our embryonic growth. In the human embryo the organs of sense are as closed windows till birth into our more outward life.

Thus we may count our ethereal growing body with its finer organs of sense as embryonic, developing towards its birth into those higher conditions we call the world after death; or spiritual realm of being. Even now we are not altogether imprisoned in this womb of grosser matter we call our world. We have or may have, certain thrills of higher consciousness that rise and flow in upon us from the great upper invisible realm, a vague forefeeling of that higher beauty, joy and strength to be.

As the embryo child, folded in the mother's womb, feels the vague conscious thrills of outward life, through the mother's organism, so the flood tide of the life of beauty, and joy, and strength from the infinite upper invisible, flows in through mother nature's material organism of this world's matter, that, womb-like, infolds us, feeding and educating us that we may grow to be born into that wider and richer home.

The mother's delight in some beauty of flower, or sky, or noble deed, is as a holy ghost descending on the head of her unborn babe, educating it to enter richly upon the life she knows.

The music that exalts and strengthens the mother's heart, calls as strong, sweet angel voices of a heavenlier realm to her unborn child's slumbering soul, thus moulding and awakening it to enter into the life music of her larger world. Such is the child's heredity of mingled good and sometimes seeming ill.

Thus it appears that we too are folded, and nourished in nature's ample womb of this world, with growing eyes and ears of ethereal form, yet see and hear not through them till that new birth we call death comes. Not altogether is the outer, higher world shut from us, since its beauty and power and delight, as a descending holy ghost, visits us through countless incoming ways in life's better moments, touching and inspiring us through the invisible ethereal organisms, we are almost unconsciously growing, and perfecting for that larger, richer life we shall enter upon through death. This also is our education and heredity in the unseen.

AUTOMATIC WRITING.

I.—By W. J. R.

Having read the article entitled "Sub-Consciousness, or What," by Sara A. Underwood, I propose to present some disconnected specimens of automatic writing given through mediums in my family.

One, No. 1, writes with his eyes open, and in the normal condition. The other in her normal condition with eyes closed, and unable to open them. Both are unconscious of what is being written through their hands. No. 1 is unable to stop the writing through the hand until I remove my right hand from the medium's left. The other is unable to open the eyes without the consent of the controlling power.

The communications of one medium are very long when coming from strange controls. The other medium's, (No. 2,) are comparatively short and are for those who sit with the medium, often giving points, tests and circumstances unknown to all the sitters but one, who claims to know the control and the gist of the matter written. Both mediums are as anxious to read their communications as the interested sitters are. The communications have a wide range of thought, and as wide a range of control. Some controls are personal friends who claim to be in spirit life endowed with a perfect personality familiar to the sitters. Others present themselves with names and earthly residences, unknown to the medium or

sitters. Others come with names familiar to the medium and sitters, known to all who know the history of famous men and women of the world.

I believe that automatic writing is the best phase of mediumship known, because writing is a matter of record and can be preserved for all time. The specimens which I will give you commenced in 1883, and have continued to the present time, 1892. The first specimen came in response to a remark by the medium, who said, "I wish I could comprehend how spirits control my hand to write."

Medium No. 1: Comprehend, sir. You cannot comprehend how the tiniest blade of grass springs forth from the earth under the genial rays of the sun. Comprehend it, you cannot do that in your simplest form of existence. How much less can you comprehend the workings of the Great Over-All, the spirit universe permeating and controlling the physical.

ANNE SEARLES.

Name unknown to medium or sitters.

JANUARY 21, 1884.

I predict a new comet within five days.

SIR JOHN HERSCHEL.

From the New York Herald: "A New Comet" Buenos Ayers via Galveston, January 23, 1884. Last night a comet was visible in the East at an angle of 45 degrees. It has a very brilliant nucleus but the tail was hardly visible.

A call was made for a personal friend, when the following was written:

Mr. Rand: Strangers can do better than relations sometimes, sir. If your brother whose letter you have just read (a fact) will only do as he is advised by the spirit father (a fact) he will find it to his advantage and profit. I am, sir, a woman of business sagacity.

JENNIE RATHBORN.

Address to medium No. 2: Your aunts Maria and Alice are soon to be rowed over the river, the beautiful river. I want you to go and see them. They love you and long to see you once more. Do not let religion stand in the way for they are reconciled now to all and would like to clasp you to their hearts with all their love.

Your own Mother,

SARAH L.—E.

Q. Do you have Catholics and Protestants in heaven? Ans. Some hold their old views, but most of us give up all thought of creed in this "Palace of Love." Our religion here is charity and humanity.

SARAH L.—E.

In February, 1884, the writer had a rather serious abscess on his neck, and appealed to an old uncle of Mrs. Rand, by name Dr. Hezekiah Eldredge, late of Massachusetts, for help and advice, when the following came:

Mr. Rand: You are welcome to any advice I can give you, but I am very weak. Your friend Doctor Hezekiah Eldredge asked me to come because you might consider him very old-fashioned. I am a more modern spirit doctor. I am,

J. MARION SIMS, M. D.

SECOND COMMUNICATION.

Dear Mr. Rand: Your face and throat can have no other treatment at present than nature. It will have to run its course. You will receive the best and most efficient treatment from your friend and family physician. Your blood is in a bad condition owing to your age, but life may be very long, or very short, just as you choose to make it. Any questions you would like to ask, I will answer with pleasure, but medically, your physician whom I knew in life will do materially better for you than I can. Trust him and no other.

J. MARION SIMS, M. D.

Q. Doctor, can you help our physician in my case? Ans. I can and do, but it is almost impossible for him to feel my presence, for he is so very positive. If you will make an appointment with me at his office I will try to help him. As he is to leave the city for a few days, you had better see him before he goes.

J. MARION SIMS, M. D.

A visit to my physician the following morning disclosed the fact that he was about to visit Albany to attend the State Medical Convention, and would be absent for several days.

Dear Friends: I never dreamed when on earth that I could come back and communicate with my friends, but I have opened the way and I intend to keep the avenue open. This land seemed grand and beautiful when I passed over, but it took me three days to find out that I was born again.

J. MARION SIMS, M. D.

Doctor Sims: Why did you not investigate the subject when you were in this life?

Ans. "Because, like your M. D., it would have been money out of my pocket to have ever looked into eternity."

J. MARION SIMS, M. D.

At this point a force controlled the medium's hand

making oriental characters, when we asked some intelligent spirit to explain them.

Ans. The Egyptian says to you: "Do not look upon me as a heathen, for out of the crypts and catacombs of forgotten ages are evidences of spirit return as full and complete as you now have. The Orient kisses the western land and in spiritual fellowships says, Excelsior."

ANNIE SEARLES.

I will try to get his name through his own hand. This name came, "MADRI ELI."

He says that he worked with chisel in stone on the borders of what you call the Red Sea.

Hail! Hail! Hail! O, ye mortals seeking after immortality. By the great pyramids and sphinx, by the relics of by-gone ages, by the Pharaohs of our once glorious land, the land of the Pharios and the bright land, by all the past glory of departed ages, we greet you in your land of progress and advanced ideas. But with all your glory old Egypt stands beside you for light and immortality.

MADRI ELI:

LETTER FROM RUSSIA.

By ———.

We are accustomed, when by chance we hear the word "Russia" to immediately conjure up in our imagination a picture of desolate wilds, covered with snow and ice, where people live the whole year round wrapped up in furs, and in perpetual fights with ferocious bears; a land, in fact, not worth much thinking about, much less seeing; the more so that, as a general rule, one gets nothing to eat but bear-hams, raw fish-eggs, and tallow-candles!

Of course, I don't imagine for a moment that everybody has such a bad opinion of that far-off land, so far off that my letter will take about twenty days, as fast as steam can carry it, to get to Chicago; the very proof of this is in the substantial response made by America in answer to the fearful cry of "No bread!" that was suddenly raised by the peasantry in certain Russian lands, for famine had stricken them. America, the land of liberty and progress, holding out her friendly hand to the poor Russian moujik—what a truly touching picture of "fraternity!"

Now I was asked by the editor of THE JOURNAL, in whose columns these letters are destined to appear, to jot down anything interesting for his readers, and as I know that Russia, especially life amongst the Russian peasantry, is really but little or imperfectly known, I have finally "been moved by the spirit," as the saying goes, to take my pen in hand and have a few quiet chats with THE JOURNAL. Of course when I say THE JOURNAL, I mean one and all of its readers. Although I was requested to send something concerning the religious status of the country, yet to get well at these subjects in Russia, we must first get into Russia, and therefore I must ask THE JOURNAL's indulgence, if our first conversation together shall be about Russia itself.

Let us take a map of Europe, and we will see a vast space divided off from other "Kingdoms;" space extending from the Northeastern part of Europe, reaching into Asia Minor, and over the whole Northern part of the Asiatic Continent—from the North Polar Seas to the Caspian and Black Seas, from the Baltic to the seas that wash the rocky shores of Japan; these are the general boundaries of Russia. In very truth, something to talk about, for in that land, what nations do not live, what strange manners and customs may we not see, what curious religious ceremonies may we not be witnesses of! But let us not anticipate; and, coming back to our map again, let us find the Caspian Sea. Now, if you look at the Northwest of that great inland salt lake, you will find the mouth of a mighty river, the Volga—"Mother Volga," as the moujik, in his picturesque language, calls it—in truth a mother, for she brings life and livelihood to many hundred thousand men living on her shores, from the town of Tver, eastward of Moscow, right away to Astrakan. This mighty artery, over 2,000 miles long, brings in contact the old Russian Moscovite nations of the Northwest with the mixed Eastern people of the Southeast; its deep and brown waters carry on their bosom, in summer time, splendid river steamers, heavy tugs with their trains of barges, immense rafts of wood, and when winter comes, and a

thick, even sheet of ice and snow wraps up the sleeping river, sleeping after its summer toils, we may then see long caravans of sleighs, laden with merchandise, slowly winding over it, or we may hear the ringing bells of the post-sleigh as it goes flying by with its three steaming, galloping horses, and the "iemstchik" singing a merry song, caring little for the cold, deep waters that are rolling on under him!

Now, let us follow up from Astrakan the course of these mighty waters, and we will come to a large town, Cisan, the terminus of a certain railroad, which goes to Moscow. Let us here leave the river, up which we have travelled (in imagination), on a splendid modern American steamer, lighted by electricity, and let us jump into the train awaiting us, a train whose engine and cars will also strongly remind you of "U. S. A.," and after a short journey of a hundred and twenty miles, we will land at a district town, Kouznetz. Here will we hire a "troika" of post horses, or three horses, harnessed a-breast to a species of carriage bereft of any kind of springs, and rolling over most abominable roads for twenty-five miles, mostly through grand forests of pines, we will suddenly see at the foot of a hill, a wood of tall red pines, a large mill-pond, a mill, and two houses, built of logs, snugly ensconced among the trees. Here, dear JOURNAL, is the end of our journey: In the "diggings" of your correspondent, will we rest and chat; here in the heart of Russia, we can more comfortably discuss Russia, and can see amongst "my peasants," as I call them (and whose village we have passed on the road, but three miles away), those curious religious customs which will certainly interest you.

In the heart of Russia, did I say? Well, of course I meant European Russia, for Asiatic Russia is a world in itself—and after all, don't think that I have brought you into heaven knows what kind of a dismal place; true that I have ten verstes to go to get to church and twenty-five to post office or doctor, yet we do not live in eternal snow, neither have we to satisfy our appetite with bear-hams and tallow candles. Russian hospitality belongs to the old fashioned kind, the hospitality which is fatal to "fatted calves" and makes serious holes in the provisions of the cellar and the larder—in two words the "hospitality of the patriarchs." Well, naturally, we do not offer to wash the feet of a welcome guest, but we meet him at the outer door, with bread and salt in our hands, whilst the mistress of the house pours him out a stiff glass to refresh him from his journey. So, Mr. Editor, imagine that you have gone through that ceremony, and that we are now sitting before a blazing fire of pine logs—for it is winter, and though in imagination we have travelled in summer time and over a roundabout route (because easily found on the map), still we must come down to reality, and confess that since the 16th of October, deep snow has covered all the land.

But we won't care for snow, and cold, and howling winds, that make the pines bend and break, nor the fearful "blizzards" that now and then come to remind us that we don't precisely live on the island of Madeira—we are accustomed to all that. We march out in all weathers to trap white hares, and an occasional fox or two. But as you are here, we will leave guns and traps, and lighting a cigarette of mild and sweet-scented Turkish, sit down and chat in earnest.

I want to begin by telling you that I have a particular dislike to those travellers who tumble into a country where they remain about three months, learn to say "how d'ye do" in the native tongue, and then go home and write a book about the customs and manners of the said country. Now, dear JOURNAL, that is not my idea of describing a country. One must live amongst the people, that is to say, the middle and lower classes, to get at the true heart of the country; one must live sufficiently long to acquaint oneself thoroughly with the language, with the literature, with the religion of the land. This rule applies particularly to Russia, which, although a European power, has still retained so many customs of the middle ages, has so much Asiatic in it, that it

stands apart from the remainder of the Old World. And in fact, were I not a subject of the Great White Czar, as the Easterners call him, did I not live really amongst the people, did I not try to live with them, to elevate their moral capacities, to be of use, in a word, I would never have attempted to send you even these rough sketches of Russia and Russian life. As I am a daily eye-witness of all that I shall describe, you may be assured that the manners and customs briefly put before you are accurately delineated, and perusing my letters you will get a better insight into Russian ideas, than many a far-famed traveler has picked up, rushing through the country; ideas, manners, customs that are even imperfectly known, or not known at all, to many inhabitants of the larger towns or the capitals of Russia.

But, as I have already said, I must acquaint you with what Russia is as a country, give you a general view of the land, and having thus made a frame for my chats, I can put one picture after another in that one frame, and thus while away a pleasant hour for myself, being sure that I am giving something new to my readers.

(TO BE CONTINUED.)

RELIGION—INSPIRATIONAL LECTURE.

By MRS. M. KLINE.

It is needless to say that man is by nature religious, for, if it were not so, there would never have been any religions for his exercise, to soothe and feed his ingermated higher attributes which we term the religious nature of man. Then too, it is a necessary force for civilization; but it does not include all truth nor all duty, and it does positively need antagonism especially that of vigorous, scientific and philosophic infidelity. This, to keep it from running civilization down into ecclesiastical bondage, and to prevent the crimes it would otherwise commit. The black marks on nature's canvas made under the ruling force of vain ambition misnamed religion, suffice to prove that said opposing elements are needed and are the God-appointed sentinels that guard religion, spur her on to duty and keep her in her place. Although it must be done by combat, yet is religion absolutely necessary, for it is the cohesive and binding force in society. Irreligion has its niche to fill as an emancipating and disintegrating force. It is also needed for contrast and comparison.

The true religious element may be likened to the granite rock which underlies all other strata, and from which, in one sense all others are formed by the action of the elements, wherefore you are admonished to build upon the rock. The constituents of nature's machinery and productions can all be traced in the mould of the human family; and again, the same constituents reflecting man's composition and inter-relations, are foreshadowed by the forces active in nature, and which are demonstrated in results, by the governing powers of each economy from whence the essential portions of force coöperative with the materials, are derived. All this is proof positive that man is immortal and by reason of his immortal nature and relations, is religious. But let us consider granite and its two principal ingredients—feldspar and quartz. Now the first is the adhesive element which is distributed so widely in various forms and is the basis of many rocks, and in its presence in clay, shells, slate, etc., one-half the basis of every fertile soil. So is the principle or attribute of love in man. It is life itself and is, must be, the basic force of all other forces. It is the adhesive element in man and in connection with wisdom; the other principal force, does the grand work of individual and general advancement. Wisdom is the quartz, the disintegrating element which decomposing, is formed into sandstone and finally into sand. It is the other half of the fertile soil. Not only that, but it induces the formation and governs the growth of all things that have form. Clay symbolizes adhesion. Then let us call religion the needed element in the base and superstructure of all that is accomplished by men and through them; but excess of this adhesive force would be as detrimental as any other excess, hence we have the shifting sands that symbolize liberty, free thought, infidelity. Now we do not wish an excess of these, for an excess of adhesiveness or liberty produces barrenness be it applied to the mental, moral or physical soil,

the results are the same, while both in due combination result at once in the fertility that make the valleys bloom with fragrance, and is felt in the grandeur and durability of the icy peaks that lift up their heads among the stars, and control the courses of the winds and rains in a manner as essential to fertility as the constituents of the soil, although they seem as desolate as the sod of the valley itself. These two principal elements are as necessary to man's and the world's progress, as to the outer form of things; but religion is and remains the adhesive power, the only one capable of insuring unity among men in the promotion of moral and spiritual ideas. Yet diversity was desired, needed and had, because of the implanted variety of powers and possibilities that needed and do constantly need to be called out for development. It is due to opposition and diversity that the world has always had a religion that served the divine purpose. Although men labor with perverse motives, God rules supreme, and as he calls all things into being in the order of degrees, man included, so, even so, does he develop all things in compliance with his own plan, by aid of his own methods and in accordance with his own rules. But you say, "Then why is there so much wickedness, strife and misery?" We say it is all needed for the sake of contrast and correspondence. Yet, the one purpose of religion is the unification of thought, the promotion of peace and good will among men. This is the bright side of it. The dark side of religion is sectarianism, but the results are governed by a higher power than man. Men as God's servants, are spurred on to duty in diversified ways, to carry all parts forward as God decrees, and so adduce proofs that God's ways are verily very unlike the ways of man. God's purpose is general progress; men would fix limits if they could.

The different motives of men cause them to labor for certain results, but the results are as God willeth. For instance, Faust invented types to print the Bible, and now estimate the value of printing! It was to overthrow, not to serve religion that science and philosophy have been so ardently studied, but they have not had the effect that ambitious men desired; instead, all their ambition has resulted for general weal and the rendering of religious enigmas thus became possible. So with the alchemic search for the philosopher's stone; it was the means of introducing chemistry which is still in its infancy and great results will soon reward the ardent students in that line.

The search of the astrologers after the hidden clue of human destiny, resulted in the afore-time undreamed of glories of astronomy which bring the wisdom and power of the Creator expended in the universe, to man's view and understanding, as the natural mirror of the elements, from which the telescopic views of universal immensity are had. Now in connection with religion, be it considered that the illustrious triumphs of the cross can be multiplied to eclipse all other triumphs now and always; also, proofs can be adduced in this, that too often motives have little to do with results; but that all is governed by Divine Wisdom to give the world examples and contrast, all to spur men on to nobler service.

Many hard toilers have been made the special factors in the hands of God, to lay some needed economic foundation in religion or in politics. They died unrewarded and unappreciated by the people of their day, but as the harvest grows from their seeding, and their toil is seen by those who build upon that foundation and reap the benefit, then are they lamented and prized, and the fruits of their labors do follow them. How many of the world's great monarchs have steered the ship of state through troubled waters and died ere they reached the harbor of their safety; but they are in their kingdoms on high. How many who received, declared and defended God's truths have perished, victims of the cruelties and prejudices of their fellowmen. Some of the world's brightest intellects were cut short in their activities and made the victims of the ignorance they strove so hard to dispel. Men and women who by the help of God's spirit have striven to extend the limits of human knowledge, but were cruelly put to death for it, stand as prominent factors in civil and religious history. They furnished the key to the usual arrangements of battle that always followed to prove to man God's disapproval of such conduct. From the earliest dates has it been true, in the church especially, that hypocrisy was the homage vice paid to virtue. Look up the records and be convinced of this fact. The intellectual endowment of the male sex, their sceptical common sense, their positive force and indomitable will, would ignore the feminine theory of virtue which was taught and established by Jesus, and which has been promoted in the church by the influence and power of woman. It is seldom that the man who preaches has arrived there and does his full duty of his own choice; but it is his mother, wife or sister who has retained his intellect by some fee of affection, to act as her strong attorney and as the people's attorney in pleading for their salvation, and leading them into the paths of peace and duty. And, when the last struggles are over between the contesting

masculine powers and virtues, and men behold the true purpose of religion, then these same feminine virtues will be greatly needed to soften the asperities of the world. Yea; when the masculine power has conquered in one sense, the feminine virtues effect the unification, for which all strife and conflict were had in their diversified ways. This furnishes proof conclusive, that the feminine element is love, peace, good will and that love is life, light and in short, the true basis and superstructure of religion; the adhesive power which enables man to learn just how God brings order out of confusion, by the use of all force employed so complexly, to create diversities and agitation to so insure growth and improvement. So harmony is brought out of strife when the proper level of development aimed for, is reached.

These transformative labors are inexplicable in part, as long as they are only partially understood. Therefore growth and development; thus the ability of receiving and understanding the lessons of life from all sources, is what puts away all the miraculous and supernatural, and shows men that all can and will attain to those heights where they can see all that is done, to be in accordance with, and a result of the laws of and over the active forces composing each deed for exercise and improvement. By a partial knowledge of things is inferred that there also is only a partial knowledge of duties seen rightly, and so it happens that even friends do sometimes unintentionally and unavoidably disappoint the just expectations of their friends. Then it arouses an angry or aggrieved feeling which is only removed when both parties are by development enabled to understand things rightly; for then they see that really the fault was on both sides, yet ignorance blinded each party to the fact. Two contending parties are never both all right or all wrong, and it is of importance to note this, that when persons are under conditional pressure, trifles are magnified to their view and changes for better are made as fast as parties who feel injured resolve to be contented to let the Lord do the regulating in his own way, and thus cast from them all feelings of ill will toward anyone, and instead, cultivate good will toward all. Consider that all things are governed by immutable law; that the aim of law is the greatest good to the greatest number and it shall be and must become the aim of all social and political institutions.

Consider the value of religion in the world. It is a part of man and therefore cannot be lightly treated; but it cannot remain stationary; it must progress with man lest it become an icy encumbrance of the soul instead of food and sunshine for it. Sectarianism has given the infinite blessings of inspiration a decent burial and a magnificent mausoleum and it does not wish to be troubled with its ghost; wherefore the bright sun of righteousness will leave the heavens of conventional religion, has left it to a great degree already and is settling in its full power over those who are receptive to its warmth and influence. This is realized in effects, for which reason the defenders of conventional religion seek to crucify God's true servants as of old; but this cannot now be done, and why? Simply because these workers for their own glory, served God and man, heaven and earth just as God had need of it, to prove to man that motives and results differ, because God does the directing.

There has been a great deal of praying, especially in the last fifteen centuries. The force accumulated and the developments wrought by prayer alone, are so great that no man could compute them; and these improvements are fully and justly accredited and stand as a powerful defense for the people, prohibiting them from such ill committals in these latter days, as would mar the bright curtains prepared for the changed play to be placed on the world's stage. Prayer is the motor by which the latent powers are brought out. Nothing brings out and strengthens energy as does sincere, earnest prayer. Upon energy force for activity is lodged, then results follow because they must. Wherefore, no one should neglect this duty which they owe to God and to themselves.

The records tell you of many worthy and otherwise active people, who, in their dying hours had be-thought themselves of how they had spent their lives and realized keenly then that they had grossly neglected the exercise of the better part of themselves, because they did not pray nor devote any time to religious thought and practice. They saw then when the senses were quickened as they never were before, that the motor of true success in life had not been pressed into use by them, namely prayer. Prayer has been made use of in the churches and it has done its powerful part for human elevation and is justly accredited. Those who are about to change worlds realize all this as they approach the other station. Those who remain and bemoan their bereavement do not doubt at that hour the continued existence of those whom they adorned and are parted from. The love of God in them for their own is very active then. They know that love and life are synonymous, because both of God and eternal. They know that they

emerged from the bosom of infinite love, and by reason of that power in them they will live, love and enjoy the Good Father's bounty forever. And again, a mother at home can ward off injuries from her absent children by prayer. When anxiety concerning them settles upon her, she seeks relief in prayer. She knows, too, how to pray and messengers execute her expressed desires and form a fortress of protection around those who, at that very time may be threatened with danger.

Religious processes for improvement have always been very laborious; but when the present sifting and separating process is over, true religion will don her royal dress and sway the sceptre of the King of Righteousness, and love shall sparkle in the elements, peace fill all hearts and prosperity be so great that all people will realize the love and beneficence of their Heavenly Father; and in that day the unification of all religious opposition shall be accomplished, for all shall see now each part had its uses for Divinely planned specific ends, and that verily all was good indeed. We are glad that the time has come that religion's labored chapter can be read to and by mortals; also the story of creation in connection therewith. The seven spirits of God went forth into all the world. They represented the diversity of life and the gradations of life. The wordly spirit was first to exercise his power. The basis of a pure, ever-enduring religion had to be laid in accordance with the rules of creation and the rules of the creative masters presiding over each part; hence, the world has heathenism. It is a true type of natural man. Do not all men and women prior to true spiritual development, worship idols of some kind? Then be they of ancient or modern birth, so-called heathens or Christians, they are marked as they are in truth and receive their supply of mind support as they put forth demand by strong desire.

THE ROMAN CATHOLIC CHURCH.

THE JOURNAL has never hesitated when the occasion demanded criticism of the policy and action of the Roman Catholic hierarchy, to speak plainly on the subject, nor will it hesitate to do so in the future; but it has no sympathy with mere unreasoning, indiscriminating abuse of the Catholics or of their faith. Moreover it is always willing to give Catholicism full credit for whatever good there is in it or that results from it. It cheerfully makes room for the following editorial article from the *Christian Union* which a friend of THE JOURNAL wishes to see reprinted in these columns:

The crusade of the polemical Protestants in this country against the Roman Catholic Church is saved from being a crime only by being a folly. The *Christian Union* represents an extreme type of Protestantism. It believes and teaches the absolute right of private judgment; that the final authority for every man is in himself; that if he accepts Church or Book as his guide, he must accept it for himself, and therefore its authority over him is an authority self-accepted and self-imposed. Our position respecting the Roman Catholic Church is not, therefore, one of ecclesiastical sympathy. Whatever other offense may be laid to the charge of the *Christian Union*, it cannot be charged with High Church principles. It is as a representative of what its critics would regard as extreme individualism in religion that we gladly recognize the spiritual and political worth of the Roman Catholic Church in the United States. The pugnacious Protestantism which attacks that Church as a modern Babylon, a Mother of Harlots, a Man of Sin, and an Antichrist, is the last remnant of that sectarian spirit which a century ago excommunicated a Scotch Presbyterian mason for helping to build an Episcopal Church, and refused Alexander Campbell shelter from the storm because he was a Baptist.

What would the polemical Protestants do? Have they ever seriously reflected what would be the condition of the United States if their warfare were to succeed, if the Roman Catholic Church were to be uprooted, and every Roman Catholic church were razed to the ground, and every Roman Catholic priests were exiled?

There are, in round numbers, ten millions of people in the United States whose spiritual sympathies are Roman Catholic. The Roman Catholic Church furnishes these people with all the religious instruction and inspiration which they receive. If they did not attend mass, they would exercise no religious reverence; if they had no rosary, they would offer no prayers; if they had no father confessor, they would receive no moral instruction; if they had no priests, their marriages would be civil contracts contracted before justices of the peace, and their dying beds would be unvisited by the consolations and the hopes of the Gospel. Let it be granted that the secret method of the Confessional offers opportunities for immoral instruction, and that there are immoral priests to take

advantage of these opportunities; that Pater Nosters and Ave Marias are not always true prayers; that worship at the mass is sometimes superstitious and often conventional; that the laity do not always distinguish between adoration and worship in their prayers to the saints. Let it be granted that the Roman Catholic Church is not progressive; that it often arrests rather than promotes spiritual growth. Nevertheless, who will say that worship at mass is not far better than none; that Pater Nosters in Latin are not better than prayerlessness; that it is not better to go to the Confessional than to go through life without any religious instruction; that adoration of saints is not better than atheism?

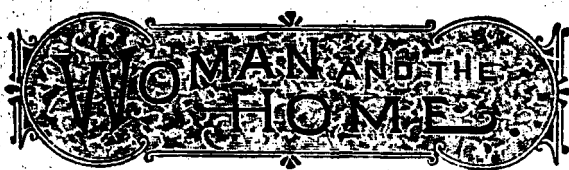
Can a Protestant campaigner furnish for these ten millions of worshippers a substitute for the Church which he desires to destroy? Can he get the attendants on mass into his meeting-house? After he has abolished the Confessional, will those that attended it come to his preaching? When the Pater Noster is silenced, will the voice of extempore prayer be heard in its place? The polemical Protestant cannot get his chambermaid or his gardener in to family prayers, and does not often even try. The Roman Catholics are in our households; some of them in relations of intimacy with our children. Yet we rarely attempt to pass over the intellectual gulf which separates us from them, and we still more rarely succeed. Not infrequently their conscientious devotion shames our spiritual carelessness, and we are forced to acknowledge that they can impart to us of the spirit of self-sacrifice as much as we can give to them of the spirit of intelligence and independence.

It is, however, as a political organization that the polemical Protestant attacks the Roman Catholic Church. He figures out that immigration and the natural increase of population will, in another century, hand this country over to Roman Catholic control. He even imagines the Pope transferring his residence from Rome to Baltimore or St. Louis. He warns us of the undying hostility of the hierarchy to the public school and to free institutions. He is always able to cite respectable Roman Catholic authorities in defense of religious prosecution, and his lurid imagination pictures the re-establishment of the Spanish Inquisition and the *auto-da-fé* on our soil, or a re-enactment of a Netherlands campaign or a Day of St. Bartholomew.

History does not justify these fears. The religious persecutions of the Middle Ages belonged far more to an epoch than to a church—an epoch which trusted to the deterrent rather than to the remedial elements in punishment, and did not distinguish between crime and intellectual error. The wise man will remember that others as well as himself are living in the last decade of the nineteenth century, and will adjust himself and his actions accordingly. The real dangers which threaten American society are not from imperialism, in either church or state. They are from anarchy; from contempt of authority and impatience at control; from demagogues flattering democracy, enthroning its passions and dethroning its conscience; from greed and appetite rampant and uncontrolled; from the tens of thousands of saloons, not from the churches—of any denomination. The polemical Protestant inveighs against the control exercised by the priesthood. Has he ever considered what would happen to this country, especially in our great cities, were there no such control? what dangers would ensue were that control weakened any faster than a power of self-control is developed to take its place? The abolition of the Roman Catholic priesthood in any one of our great cities would be almost as perilous to public peace and order as the abolitions of the police. We are inclined to think that we could dispense with the police more safely than with the priesthood. The church is the great conservator of social law, and, if other churches are doing a larger work of education, than the Roman Catholic, no other church is its peer as a public guardian, because no other church has so won the respect—sometimes the fear—of those who, but for the wholesome restraints of religion, would threaten the integrity of society. What the abolition of the Roman Catholic Church, except by the substitution of another in its place, may do for a democratic society the French Revolution has demonstrated.

There are priests and priests, just as there are ministers and ministers; we gladly honor both the person and the work of such men as Cardinal Gibbons and Archbishop Ireland, and offer them our Christian fellowship, and welcome whatever measure of Christian fellowship their peculiar tenets allow them to extend to Christians who acknowledge no allegiance to the Pope and no ecclesiastical authority in the Church.

WHILE there are 30,000 unemployed men going about the streets of Chicago hungry, according to report, the farmers of Illinois and Iowa are writing letters to the Chicago papers complaining of a scarcity of help, and quoting wages of eighteen dollars and twenty-two dollars a month and board. It is safe to say that for all that, unemployed help will continue to accumulate and suffer in the cities.



WAITING FOR MY OWN.

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays;
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

Yen floweret nodding in the wind
Is ready plighted to the bee;
And, maiden, why that look unkind?
For lo! thy lover seeketh thee.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—BOSTON GLOBE.

THIS is the era of the heavy-weight athletic young woman, who walks abroad with the swinging tread of a grenadier, shoulders erect, chest expanded, and head held high; a young woman who thinks nothing of a ten-mile walk, and is altogether a new type of American independence, says the *Boston Post*. She is the evolution of the modern colleges. Higher education has done it all, and before we know it we shall have raised a race of Amazons, and the girls of Laselle and Wellesley will be challenging the boys of Yale and Harvard in rowing and racing and football athletics. Professor Bragdon of Laselle Seminary is authority for these facts: Since the opening of the seminary in September up to date, forty-two young women have gained 9 pounds or over; three, 14 each; two, 16; one, 19; one, 20; one, 22, and the record breaker has gained 28 pounds in a little over four months. The featherweight of them all weighs 81 pounds, and the heaviest plump 167, and they are the healthiest set of girls in all New England. So much for calisthenics, athletics, physiology and hygiene in the curriculum of higher education, for Laselle specializes health and avoidupois even above Greek and Latin as important points of culture. It is to Laselle we must look to controvert all lingering prejudice of the debilitating effects of higher education.

WOMAN'S work in behalf of the World's Exposition is actively prosecuted in every direction, with results that are creditable and encouraging, says the *Chicago Woman's News*. The great Exposition will mark an epoch not only in the world's history, but in the progress and advancement of women in the practical and material fields from which they have been so long debarred. The influence that is here culminated will vivify the nations that are in unison through the spirit of enlightenment and be felt in those lands where women sit in the bondage of darkness and ignorance. The women of Japan, Turkey and the islands of the sea will be called upon to contribute evidences of their skill, and this incentive with the dim conception of the purpose and object may be the beginning of a rift in the cloud that has covered them with its gloom for ages.

Dr. John E. Owen, medical director of the Chicago exposition, in compliance with a request from the lady managers, has promised to put women upon his staff and allow them to rank in all respects equal to men in the exposition hospital. There will be also a hospital in the Woman's building fully equipped with physicians and trained nurses.

THE girls of Smith College have organized a legislature, and, under the direction of one of the professors, they have been discussing some of the practical questions which should be handled by the legisla-

tures of the States, says the *Chicago Inter-Ocean*. At the last meeting the subject of grade crossings was taken up, based on the report of the commissioners, and a number of speeches were made showing much information on the question. There are a good many Chicago girls at Smith College, and it may be that they can furnish the city council a solution for this vexed question in Chicago when they come home for the vacation. It is certain that it will not be settled before that time, and it is equally certain that our aldermen are in need of information.

LADY BLANDFORD, the divorced wife of the British duke of Marlborough, has applied to the divorce court to compel her late lord and master to increase her alimony in order that she may properly educate the young marquis of Blandford, son of the duke and herself, and heir to the Marlborough dukedom. If the order is granted it will probably compel the duke, who married Mrs. Hamersley, of New York, widow of the late Louis Hamersley, to ask his American wife for a fresh installment of American money.

A NEW organization of women in San Francisco styled the "Doctors Daughters" is devoted to the relieving of the needs of poor people that are in distress on account of illness in the family. There are about forty of the "daughters," with a following of about two hundred associate members, devoted to the work of raising funds and distributing them by personal visitation among the deserving sick poor.

OF the twenty-five patents taken out by Mrs. Martinot, the inventor, five have been patented in seven countries. She is very dexterous with her tools, makes her own models, and has invented, among other things, a gas stove, an ice cream freezer, a steam washing machine and a clothes dryer. This contradicts a frequent statement that women do not possess inventive genius.

The National Congress of the Labor Party of France, recently held at Lyons, has instructed the labor representatives in the French Parliament to propose laws making women eligible as members of Courts of Arbitration, the decisions of the latter to be final, and authorizing trade unions to fix wages in their respective cities at rates to be recognized and upheld by the authorities.

ONE-THIRD of the women of Germany and Austria are said to support themselves and half of those who are married help in gainful occupations.

A PSYCHOMETER'S EXPERIENCES.

[CONCLUDED.]

A gentleman once sent a sealed envelope to a friend of mine asking him to procure a reading of its contents from me. This friend in turn handed the envelope to a young lady, Miss A., who had frequently acted as amanuensis in taking down readings. She (watching a favorable opportunity) captured me one quiet Sunday afternoon, and with most impressive manner placed the paper in my hand at the same time admonishing me, "Now Mrs. Eldred do your best." But no effort on my part, or coaxing, or admonishing on her could draw from me more than this bare statement: "The paper looks about the size of a note of hand. Is fraudulent. Looks like a forgery or something dishonest." Here I was stranded, and much to our mutual disappointment the reading had to be sent as it was. A few days later I called at the office of my friend and was handed a letter he had received in reply to reading sent, in which the sender made some very unflattering remarks about myself, broadly hinting that the use of my eyes had been of material assistance to my psychometric powers. My friend also showed me the original letter, and paper enclosed for reading. In the letter the gentleman said, "I enclose a paper which I found on my table this morning; ask Mrs. Eldred to psychometize it. On the table (about the size of a note of hand) was written a quotation with the gentleman's signature below. I will leave the reader to place the dishonesty, bearing in mind that he had not found the paper but had written it, and had placed his own signature under a quotation. Another time a gentleman gave a letter to the same young lady asking her to procure a reading of the writer. When it came to the reading Miss A. and I had quite a wordy contest over the matter. She thought I was reading the recipient

of the letter, and I thought I knew what I was about, and was reading the writer. She kept saying, "You are reading Mr. N," until I reminded her that I was the one doing the reading, and so silenced her protests. Among other pertinent things I said "he is a writer and journalist, very critical. I feel as though he were looking at me through a microscope." I felt antagonized all through the reading and finally I gave it up saying, "I feel like a bug in a collection and I won't be fastened up here any longer under this man's glass." When I tell you that I was reading the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, perhaps you can judge of the correctness of the reading as well as I can. On one occasion I came home after a short absence and found that a stranger had called on me while I was away, and had left a letter from her husband asking if I could tell her anything about him. She had heard nothing from him for five months and feared he was dead. For once I said no. "When it comes to hunting up lost husbands I really think I must draw the line." But the poor woman must have worked upon the sympathies of the family for contrary to their usual custom they said, "Why don't you try?" and Miss A. hung around coaxingly, and with soft blandishment said, "Now Mrs. Eldred you always do everything, I know you can do this." So again I submitted and held the letter, but without a particle of faith in my powers. I finally wrote the lady saying her husband was not dead. Had been sick. Had moved. Had been unfortunate about money. Had written a letter which she would receive in a few days. I do assure you I felt like an imposter, so unlikely did it seem that I could be right, and my mind was relieved of a load when a few days later, the lady called to tell me that she had received the letter, and everything I said was true. After this I recovered my self-respect and felt less like a humbug.

This was the first but not the only time of my locating absentees. At a much later date a lady whom I was treating, came to the office one morning as usual. She said, "Can you tell me where my husband is this morning?" (I had never seen the gentleman.) I took her hand for a moment and began describing a mountain side, a house, a road, a mine. I said, "He is at the mine. Has some men at work. I see a stir all around. Everybody is busy." She said in a tone of disappointment, "For once you are all wrong. I received a letter from my husband this morning, and to-day he will be in San Francisco to meet some parties on a political matter." Of course I thought she ought to know, and said nothing, but to my surprise a few days later she told me that after all I was right, everything was as I said. After writing her, he had unexpectedly changed his plans and gone to his mine (which he had not been working). Was this mind reading, clairvoyance, or hypnotic suggestion?

At the time of this incident which I am about to relate I had begun to have some boldness and opinions of my own, and had declared that it was not necessary that I come in direct contact with anything real. I had experimented in different ways and had successfully read persons, holding in my hand the name written by another party. It was during a visit to Minneapolis upon one quiet Sunday afternoon a gentleman said to me, "I wish I had something for you to psychometize," (meaning a particular something). He left the room and upon returning placed a paper in my hand. I will give only a brief synopsis of the main points in the reading.

I said: "This is black and gloomy. Something the matter. Somebody killed." In answer to a question said, "I think he was not shot for I see a struggle. I think he was struck." "It is for robbery. A gang of three or four men. One man did the killing. He is not far away. Murderers live not far away. Have not left the city. One man more prominent, he struck his victim. Other men stand a little way off. Murderer stout, rather stocky. Hat pushed back, face broad. Blouse shirt, not dressed like a gentleman." "Police are looking too far away. I think they live on same street further out. Murderer has no family. Murdered man is taller, has wife and I think one child, wears long coat. Fought the men who attacked him. See no car." After I had finished and was told that my friend had himself written the name of a street car driver, Toloffson, who had been murdered about three weeks previously, had never seen the man, had left the room to get the name, I was vexed, because I supposed I had constructed the whole fabric from my imagination, catching the primal thought from the gentleman who handed me the paper.

No arrests had been made at the time. The incident passed from my mind or was retained only as one of the "unpleasant experiences."

This was in August; on the next Christmas I saw the gentleman again. He asked if I remembered the reading, and produced from his pocket the reading as he had written it down, also a Minneapolis paper giving an account of the trial for murder of the Barrett brothers. They were accused of murdering the street car driver whom I had read. One brother Henry turned state's evidence and gave substantially the same account of it, that I did. Two of the brothers suffered the penalty of the law. I was in error in two statements; I saw no street car and I thought the man was struck. My sense of humor is so keen, that it has often saved me from feeling, as I otherwise would, the sharp sting of what I felt to be unjust criticism. As an instance of this, kind I am going to relate something which befell me at one time. One day a very nice intellectual looking gentleman called on me mentioning by way of introduction, the name of a friend of mine who had spoken to him of me as a "very good psychometer." He opened the conversation by inquiring if psychometry was my "only phase of mediumship." Now if there is a word which I detest it is the word "phase" so that his manner of introducing the subject was not entirely felicitous especially with the emphasis on the "only." I meekly admitted that that was all I could do. Then he proceeded to say that he was not particularly interested in psychometry. Intimating that he had seen about all there is of it, "wonderful science but old to him." Here I ventured very gently to hint that probably he had not understood my friend, and I was afraid I could do nothing for him; since he did not care for psychometry I hoped in this way gracefully to dismiss him. But he seemed ingratiated to go, and insisted that I try the reading. Of course by this time he had paved the way for a failure, but I consented to try. Now I cannot exactly tell whether the reading was a failure or not, as the gentleman himself did most of the talking, entertaining me with the wonderful things done by Mrs. B. and his own wide experience in all such phenomena. He interrupted nearly every sentence to tell me I was wrong almost before I began it, and finally with a most patronizing manner, assured me that he considered me honest but entirely mistaken as to the nature of my "gift." It was not psychometry at all. It was only mind-reading. He told me as a proof of his own good judgment that he had tried to impress my mind, and make me say what he wished me to say, and found that he could do so. This brought out the fact that he had been slyly trying on me an experiment to suit himself. In response to this I told him that had I understood in the beginning that he wished to conduct such an experiment in thought transference with me, I should have been as willing to try that as the one which he asked for, because I was aware that I was very sensitive to thought impressions. But so assured was he that he was right, and that as a psychometer I was a complete failure, that his parting words expressed regret that he should feel called upon to report the interview so unfavorably to my friend. The whole thing looked to me so inexpressibly funny that I restrained my vexation with comparative ease. The conceit of the man, his blandly condescending manner, his entire unconsciousness of his own unfairness, the ridiculously scanty material upon which he had based his opinion, all proved too much for my love of fun, and the circumstance was put upon record as "A very amusing incident."

An instance so full of humor comes to me while I write that although not myself the "Star" in this "Comedy of Errors" I venture to relate it, in the hope that the lady who took the leading part, will pardon the liberty. Mrs. H—(herself psychometric) had invited me to meet a friend visiting at her house. It was to be a momentous occasion as the lady visitor was still of the "unconverted" and I was to demonstrate to her that there was "something in it." Miss A. was to accompany me, and ever solicitous that I do honor to myself and the cause. Just before starting she put a letter in my hand remarking, "You know you always do best after making one or two readings." The letter was from a man of some note, and I made some startling disclosures about his private life. I endowed him (psychometrically) with a wife and children across the ocean, while in this country he passed for a bachelor. My reading seemed so improbable that we decided to take the letter, and try Mrs. H. with it; so I put the letter in my pocket,

and after I had read until tired, we seized an opportunity while Mrs. H. was absent from the room, to explain to the company about the letter and I handed it to Mr. H. to give to his wife. This he did, installing himself as master of ceremonies. After the first sentence I feared what was coming, but kept silence. She began "This is a lady"—every one looked surprised—"tall—dignified—rather cold"—Here her husband gently tried to steer her on to the right track by asking about the gentleman's business, "Gentleman? I said lady, rather perpendicular, I feel uncomfortable—very rigid." Thinking to facilitate matters Mr. H. inquired if the gentleman was married, "I have told you this is not a gentleman. It is a woman—nobody could call this a man." Then in rather extravagant language proceeded—"Fine; everything about her is fine—sensitive—delicate but cold." Everybody moved uneasily and wondered what next. Mr. H. again tried to set her right by asking what kind of family man he was. Mrs. H. was disturbed but firm—"I see no family—I see no gentleman—I see a lady, please don't interrupt the reading. I see with her (symbolizing the character) exquisite china—Egyptian vases. She is tall and dignified." Every one inquired sotto voce, "who is she reading?" Mr. H. faithful to his duty and oblivious of any joke, once more got in a question to lead her to the desired point, but she sailed serenely along unmindful of all except her own symbolic imagery, "I would not like to live with her, too stately—would expect too much of me. Proud, makes me think of Calla lilies." By this time the company had given her up to have her own way, but Mr. H. with a heroic effort interrupted her long enough to ask one more question; "Is this man a bachelor? This was too much for Mrs. H. she scornfully told him that he always spoiled a reading and proceeded on her way by saying "This lady has 'occult power,' very magnetic; must have been an Egyptian, I see the picture of a clear cut cameo face."

In a whisper, "That was Mrs. Eldred's face; I have been reading her." At this denouement the company began to disperse. Mr. H. never found out about the gentleman's family. I do not to this day know if the lady was "converted" but the extravagant idealization in her delineation of me—contrasted with the lawyer-like cross, examination by Mr. H. combined with the mystified looks of the company, made a scene too droll for description. I will leave the reader to find out how she happened to read me instead of the author of the letter.

I will give one more example which has at least the merit of being unique. I will copy it nearly in full as Miss A. wrote it out at the time of reading.

Reading of writings for F. A. N.
Paper marked "Apple."

What is the matter with this? It seems strange.

Question—Strange in what way?

It seems as though I were being carried away—uplifted. I do not get any person here. No person on earth at any rate. If it is any one, it is some one not living—and yet I do not find the person in the spirit world. I get no impression of brightness that usually comes with a spirit. I see a vast expanse, a sort of chaotic world desolate and without form. I have the strangest sensation. It is all so unreal and ghost-like; vague figures wander about. It is as though spirits without bodies were wandering about in search of bodies. From this that I hold, I get no person and no personality. If you can imagine a life or intelligence, which has never lived, or known a soul which never had experiences, you will understand what it is that I see. It is like a soul not yet born into a body. It is a being not impressed with thought.

Question—How will that individuality go on?

It seems as though it must have a body. This being is not alone. There are many others. A whole world full are waiting with him for life, for the process of going on. They are not in an unhappy condition. It is the rather an unconscious state. Where is the life, the birth to come from?

I will say that this reading was made from a paper, purporting to be a "spirit communication" obtained through a boy medium.

The genuineness of this reading, as well as nearly all I have given, can be verified, with little trouble by any one desiring to do so. In some instances there were many witnesses, in others but one.

In nearly all the cases, the work was done purely for experiment, and I have violated no confidences in giving them publicity.

ADALINE ELDRED,
Room 33, Central Music Hall,
Chicago, Ill.



MEDIUMS AND MANIFESTATIONS.

TO THE EDITOR: I have inferred from correspondence with some of the members of the American Psychical Society, that they were really in search for the truth. Also, that they have some difficulty in arranging for seances, on account of mediums being very "backward about coming forward." Under such circumstances it seems they must take just what they can get. It is unfortunate for them and for our cause, that they should have met with those who have deliberately deceived them. When a person asks me to whom they shall go to "investigate Spiritualism," I never send them to a materializing medium or an independent slate-writer, for I know if they keep their eyes open they will not get satisfactory evidence.

Of course all these mediums are ready to turn on me and call it an exhibition of jealousy. It is not jealousy. I would be thankful to know that all these so-called mediums were genuine producers of this phenomenon.

I am glad you have published Mrs. Gillett's method. Also that you gave us Dr. Hidden's letter. I wish it might open the eyes of people who are too credulous for the good of true spiritual phenomena. But I am afraid that spiritualistic ostriches will continue to swallow and digest everything that these frauds offer them, stopping only by the way long enough to rail at you for having the courage to expose them. We have a great many good mediums. They do not advertise largely, nor parade themselves unduly before the public. Experience and observation have taught me that it is among such that investigators obtain the best results. Thousands of sorrowing people have been comforted by them. We have an interior conviction that we have really conversed with our dead.

But when some "learned" (?) people visit these mediums, they talk about "double consciousness," and "thought transference," and "hypnotism," and "electricity," and all the other double and twisted terms, until they are so helplessly and hopelessly entangled, they wouldn't be able to recognize a message coming from their own father, supposing they got it.

I have found some people who have entered upon an investigation of Spiritualism, who have agreed to lay aside all prejudice and reason upon what they receive. Others have begun the investigation determined to ascribe all occurrences to other sources than spirit power; and when they cannot name the source, they say they are going to wait to see if it cannot be proven something else. For such the old creeds are good enough. Let them wait. A starving man wants bread, not the philosopher's stone; and when hope, love, joy and friendship are lying in ashes at our feet, we who have sat at the feet of some of our "common mediums" and have been comforted by them, utter a fervid thanksgiving that we have not been obliged to climb a scientific ladder to reach the hope and promise extended to "the babe and suckling." (Not "sucker," mind you!)

Premonition and prophecy offer a broad field for investigation. One may sooner find proof of an intelligence outside ourselves in these instances, than among all the white-robed throng to be found at the dives of materializing mediums, or the artfully arranged writings and pictures which must be produced under cover of darkness and cloth.

But I suppose we need not be troubled. Everybody wants to investigate in his own way, and will receive according to his own capacity. We shall continue to have our doubting Thomases, who, because they can not see and hear, refuse to believe that others are not blind and deaf. And, I am glad to think, we have many others who, though so many mediums may be proven frauds, will cling to the "hope which is within us," because it is born of knowledge. And I still believe that the better way to investigate spiritual phenomena is in one's own home, by and through one's own self. It takes a great deal of time, but if one has not the time to give, he should not be so ready to doubt the word of those who have given it, and have proved to their own satisfaction some facts over which the "learned" are still quibbling.

CLINTON, MASS. EMMA MINER.
Mrs. Miner, as most of our readers know,

is a finely developed medium and inspirational speaker and writer. That a medium has the courage of her convictions and is ready to proclaim them is an encouraging sign of progress. We think our correspondent too sweeping in her implications as to slate-writing and materialization, if she means to be understood as denying such phenomena; although it is a fact that a competent investigator will have great trouble in finding mediums with whom these phases can be satisfactorily established.—Ed.

WHY I AM A BIBLE SPIRITUALIST.

TO THE EDITOR: I am a Bible Spiritualist. I make no apology for this assertion. It is impossible to read the sacred scriptures intelligently, and without prejudice, and not be convinced of the truth of Spiritualism. From Genesis to Revelations we have the fullest evidence of the transmission of intelligence from the world of spirits through appropriate bodily organizations. The prophets through whom the Lord spoke were mediums especially designed for the service. The "Thus saith the Lord" so frequently uttered by them was the voice of God speaking in audible or deeply impressed tones in their ears.

Hundreds of instances could be quoted all through the sacred pages of communications made to man through spiritual intelligences. The Savior Christ Jesus, was a medium; all the facts attested it. His materialized spirit after his resurrection, clothed in his usual garb, with the marks of his cruel treatment on his person, so there could be no mistaking his identity, appeared several times to his disciples, conversing with them, and by actual contact convincing them of his presence among them. What stronger evidence do believers in the New Testament require of the truth of spirit communications. To deny their verity is to deny the word of God which all true Christians prefer to believe. I consider the Bible the foundation of all true spirit communion. True there were false prophets, wizards, witches, soothsayers, magicians then as now. Does that prove that God had not his own intelligences through whom he made known his will to man? Did not the magicians of Egypt produce the same miracles in a limited degree that were obtained through the agency of Moses and Aaron? Did that prove that these men called of God for a special purpose were conjurers or practitioners in leg-eremain?

Was not Samuel a seer and prophet to whom Saul the future king of Israel went for information of his lost prophet? Did he not object to going without something to pay for the knowledge, and not until his servant produced a piece of money did he venture to call concerning his missing animals. Did this prove that Samuel possessed a mercenary spirit, that his sole object was gain, that he was in fact merely a fraud, practicing on the ignorance and credulity of the people. Witchcraft has been practiced in all ages, proving conclusively that malicious spirits abound, and are constantly exerting their evil influence on the inhabitants of this mundane sphere. Even Jesus, that mighty worker of miracles, was sneeringly told by the Pharisees that he cast out devils through Beelzebub the prince of devils. Did that prove that Christ was working deceitfully and through the aid of devilish spirits? By no means. It is easy enough to detect the false from the true. There were facts before them and all the people, sufficient to convince the most skeptical were they open to conviction. What Christian believer in the New Testament would deny the appearance of Moses and Elias on the Mount conversing with Jesus; yet they both had been dead several hundred years. Who conversed with John on the isle of Patmos? Twice was John told not to worship him, for, said the speaker, I am thy fellow servant and of thy brethren, the prophets. Worship God. I consider the Spiritualism of the present simply a continuation of the Bible narrative—I might say its evolution. There was great need of this specific form of manifestation. Materialism was rife. Immortality, eternal life, was regarded with scorn and contempt. God in his infinite mercy permitted this development, small in its beginning, but attested by facts which cannot be controverted. Are we not verily guilty in ignoring this truth fraught with such great blessings to the human race? Physical science is unfolding itself continually. Why should not spiritual science have the same opportunity for development? Paul when

brought before Agrippa asked with amazement, why should it be thought a thing incredible that God should raise the dead? Is anything too hard for God to perform? CHRISTIAN SPIRITUALIST.

THE JOURNAL—MEDIUMSHIP.

W. Whitworth, Cleveland, Ohio, writes: THE JOURNAL is making wonderful strides in intellectual growth. The slate writing experience of Professor Elliott Coues was especially note-worthy. Coming from a trained scientist it has double value. The beautiful story, "Dorothy Spurgeon's Legacy," is exquisitely told. It is a gem. I feel greatly indebted to the author for the pleasure I experienced in reading it. Mr. Underwood's articles on "Religion," were marked with his usual care and ability. My own readings of late in like direction in the histories of ancient Chaldea, Assyria, and of the Medes and Persians, give ample testimony to the truth of his positions. Of equal interest and ability was the review by his wife, Sara A. Underwood, of Mrs. Ward's recent novel. Work from her pen is always well worth reading. Your own editorials keep fully up to their own high water mark of excellence, and surely, I need not say more than that. And so with all that appears in THE JOURNAL. It richly pays for its perusal.

I wish to speak more particularly of Professor Coues's latest contribution, "Experience in Pure Spiritualism." The marked peculiarities that occurred through the mediumship of Mrs. Robinson, are precisely such as were given some ten or a dozen years ago through the mediumship of my brother John's wife, Mrs. Elizabeth Whitworth. She is a trance medium, and invariably gives the prominent characteristics of those by whom she is controlled. It was this that gave my mind its first bent in the line of Spiritualism. In the first circle I ever attended she gave so perfect a representation of a dead daughter as was shown through the last stages of the fatal malady that carried her away; the intensity of pain that contorted the muscles of her face and quivered in agony in her voice, the short, hacking cough, hoarse gasping for breath, and hand pressed to her bosom, that I was more intensely startled than words can express. And so with every repetition of the same control. But still more vivid was the evidence of a son's control. All his boy-life he had been afflicted with cataleptic fits that caused every limb to become as rigid as iron, his face so fearfully contorted that one corner of his mouth was drawn up to his ear, and, with animal-like guttural sounds he would stagger backwards and fall heavily to the ground. No man or woman could possibly have so drawn the muscles by any voluntary action. And yet Mrs. Whitworth's face became so drawn, with limbs hard and rigid, and if not caught by others, not all my strength while holding her two hands, could keep her from falling backwards to the floor. Moreover, my son's voice, in these terrible spasms, was indescribably odd, uncouth in sound and manner of utterance, and his whole figure almost unhuman. Yet in every, to the slightest particular, the entire personality was reproduced by the medium, whenever under his control. And I witnessed it more than a score of times. In addition, I saw her many times impressed as vividly by other forms of character, but to myself the assumed controls were unknown. I shall not dwell on them. The admirable description of Mr. Coues brought this peculiar phase of medium to my recollection, and I thought my own experience in that line might be of interest at this time. I am

Yours Fraternally,
W. WHITWORTH.

WHEN, WHERE AND BY WHOM?

TO THE EDITOR: I most respectfully ask to be informed through the columns of your valuable and instructive publication, as to when, where, and by whom were independent slate writing communications first developed? If by accident, or series of mediumistic experiment?

JOHN S. GALLAHER.

WASHINGTON, D. C.

We are unable to answer this question; and if any of our readers can, we shall be glad to publish their statements.—Ed. JOURNAL.

THE confederation of woman's clubs now represents 150 clubs, some of which contain as many as 500 members. Chicago and San Francisco have the largest clubs, but New York claims the pioneer—Sorosia.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Mental Suggestion. By Dr. J. Ochrowski, in four parts. New York: The Humboldt Publishing Company, 19 Astor Place; pp. 369; paper, \$1.20.

This is a masterly work which comprises the contents of four double numbers of the Humboldt Library of Popular Science. The author, a learned physiologist and psychologist maintains that hypnotism and animal magnetism, though they have certain superficial resemblances, are different in nature and the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "Mental Suggestion," well marks the difference between hypnotism and magnetism; in hypnotism mental suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove. No student of human psychology can afford to neglect this most able and brilliant treatise—a work original in its method as in its points of view, and possessing moreover the charms of a consummate literary style. It is unquestionably the completest work on magnetism and hypnotism ever written; no author so well equipped for the discussion of the question ever attempted it before. It is a work which all interested in the researches in psychical science should possess, not only to read through, but for reference in the study of the subject.

Jesus in the Vedas; or, The Testimony of Hindu Scriptures in Corroboration of Christian Doctrine. By a Native Indian Missionary. New York, London, and Toronto: Funk & Wagnalls Company; pp. 61; price, 35 cents.

The author of this book thinks he sees in the most ancient Aryan writings an abiding witness to the doctrine of Redemption. His leading propositions are: "The fundamental principles of Christianity in relation to the salvation of the world find a remarkable counterpart in the Vedic principles of primitive Hinduism in relation to the destruction of sin and the redemption of the sinner, by the efficacy of sacrifice, which is itself a figure of Prajapati—the Lord and Saviour of the Creation—who had given himself as an offering for sin from the foundation of the world; and that the self-sacrificing Prajapati, variously described as a Parusha begotten in the begotten in the beginning, as Visvakarma, the Creator of all, coincides with the meaning of the name and offices of Jesus Christ, and that while the Hindus offered sacrifice as typical of the divine self-sacrifice of Prajapati, Jesus of Nazareth is the only person who has ever appeared in the world claiming the character and position of Prajapati, at the same time both mortal and immortal."

For centuries scholars have claimed that the Christian theology is largely a revamp of ancient pagan beliefs. It is now established beyond the smallest doubt that the dogma of redemption by sacrifice, by the sacrifice of gods miraculously born of virgins, formed a part of religions which run back into the hoary mists of antiquity. This for a long time was denied by Christian theologians who claimed that their doctrines had been learned by the heathens from Christian missionaries and grafted upon the heathen system. Now behold a Christian missionary, a native of India, attempts to show that the fundamental teachings of Christianity in regard to salvation are a part of primitive Hinduism. This has been shown by many writers from the time of Sir William Jones to the present, and it has been one of the arguments of the freethinker for the human origin and natural evolution of Christianity. The facts presented by a Christian missionary, may attract the attention of some readers who are not now acquainted with them, and who would not credit them unless given professedly in support of their theological preconceptions.

The Evolution of the Devil. By Henry Frank, Buffalo, New York: H. L. Green, 1892; pp. 66. Price, 25 cents.

Mr. Frank until recently was an orthodox minister. Like most of those of his cloth when they have discarded their theology, and not had time to reach any affirmative convictions, Mr. Frank deems the eradication of the doctrines of hell and the devil from popular thought the most important work upon which he can enter. If this pamphlet could be circulated among the more conservative people of the orthodox sect, it might serve a good purpose, but these are the very people that will not

read it. The essay is well written and the devil is disposed of satisfactorily as a product of evolution. Some of the evangelical ministers are now admitting this—the natural origin of the devil as a myth and it really looks as though his sooty Satanic majesty, whom Theodore Parker called the fourth person of the trinity, would soon be retired from active service in the theological world.

Shorthand and Typewriting. By Du-gold McKillop, (illustrated). New York: Fowler & Wells; pp. 123. Paper, 40 cts.

This little work aims to state what shorthand and typewriting are to-day and to give any persons who contemplate the study of shorthand information which will help them. "Almost every good stenographer," says the author, "is beset with inquiries from young people in regard to his profession, and there is no reason why this book should not be utilized in answering some of the questions which would take too much time to cover otherwise." The work not only gives an idea as to the general field of shorthand work, but numerous illustrations of typewriting machines and apparatus of a kindred character.

Nature's Unveiling. By O., Boston: Joseph M. Wade, 1892; pp. 48.

This little booklet contains many beautiful aphorisms which the author who states that he is not a medium in the usual understanding of the term, says "came to me [him] chiefly during October and November, 1891, busy months in a busy life." They contain much wisdom condensed in small space.

MAGAZINES.

Among the leading articles in *The Forum* for March, which begins vol. xiii., are "Political Corruption in Maryland," by Mr. Charles J. Bonaparte, of Baltimore, who explains the methods whereby the politicians of that State have given it an unpleasant notoriety; "Would Free Coinage Bring European Silver Here?" by E. O. Leech, Director of the Mint, who maintains that free coinage would cause Europe to send its silver to the United States, and "Free Coinage and an Elastic Currency," by Hon. R. P. Bland, a pro-coinage article. "Methods of Restricting Immigration" are discussed by Senator Chandler. Prof. David Swing indicates what he thinks the American Sunday ought to be.—*The Chautauquan* for March presents a varied table of contents: "Paul Jones and the Capture of the 'Serapis,'" by John Clark Ridpath; "The First Annexation of Canada," by John G. Nicolay; "The Louisiana Purchase," by Samuel M. Davis; "National Agencies for Scientific Research, V.," by Major J. W. Powell; "American Morals, I.," by H. R. Chamberlain; "The History of a Dollar Bill," by Harold W. George and "Great Speeches by Eminent Men," by E. Jay Edwards are among the leading articles. The editorials treat of "Peary's Arctic Expedition"; "Our Postal Department"; "Is the Church Aggressive?" There are the usual departments devoted to the Chautauqua Literary and Scientific Circle.—The new year has witnessed a most unprecedented mortality among the great men of England. The *Review of Reviews* for March has extended notices of these men. Its principal long feature is a group of character sketches from the trenchant pen of Mr. Stead, in which the late Mr. Spurgeon and Cardinal Manning are characterized and discussed at length, and in which Sir Morell Mackenzie also has a place. All of these men were personal friends of Mr. Stead, and he writes of them in his usual entertaining manner. A very fine new portrait of Mr. Grover Cleveland is presented, as also are equally striking half-tone presentations of President Harrison, Mr. Blaine, Postmaster-General Wanamaker, Chief Justice Fuller, the late Justice Bradley, Chairman Bland, of the Coinage Committee, and the late John Jay Knox. The review of foreign affairs is also fresh and keen.

We have received the first number of the spiritual periodical published in Madrid, Spain, *La Fraternidad Universal*, which succeeds to *El Criterio Espiritista* as the second series of that journal, being the organ of the society of that name in Madrid. This number explains the change in the twenty-fifth year of the publication of the periodical which it succeeds, or rather the name of which has been changed. It gives names of the members and officers of this society, whose name it takes, Garcia Lopez being the president. This society divides its sessions into three parts it seems,

the first being devoted to the discussion of text-books on Spiritualism, the second to philosophical and literary studies, the third to works of experimentation. We wish it success.

The Season for April is at hand full of illustrations and all kinds of information in regard to the newest Paris fashions and the most elegant designs in fancy work, needle work, embroidery, crochet, etc. Price, 30 cts. International News Co., 83 and 85 Duane street, New York.

The Banner of Gold is a new weekly paper, published in Chicago, devoted to the Bi-chloride of Gold cure for drunkenness. The editor is N. A. Reed, assisted by C. E. Banks and Mrs. M. Kate Reed. The paper has a long list of contributors at the head of which stands Opie Reed.

Reglamento De La Sociedad Espirita Plurimacion or the constitution of the Society of that name founded at Tulacingo, Mexico, has for its object the "Study of Spiritism in its relations to the physical, moral, historical and psychological sciences."



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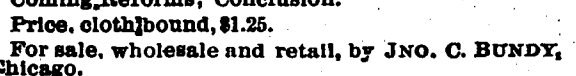
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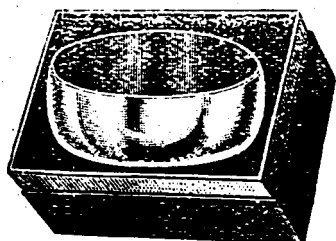
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The good mate said: "Now must we pray,
For lo! the very stars are gone,
Brave adm'r! speak; what shall I say?"
"Why, say, 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home: a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave adm'r! say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone,
Now speak, brave adm'r! speak and say—"
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate:
"This mad sea shows its teeth to-night.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave adm'r! say but one good word:
What shall we do when hope is gone?"
The words leapt as a leaping sword:
"Sail on! sail on! sail on! and on!"

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then to speak—
A light! A light! A light! A light?
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! and on!"

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"Miss Blanche," he said, "I hesitated about coming to you, but my feelings have overpowered me at last. Will it be too much for me to ask—"

"Pray go on," said the maiden, with heart wildly beating, as his voice faltered. Yes, they were coming, the words that she and her dear mamma had so long waited for. "Pray go on," she said again, as he still stood looking at her with burning eyes.

"I came to ask you, Miss Blanche—"

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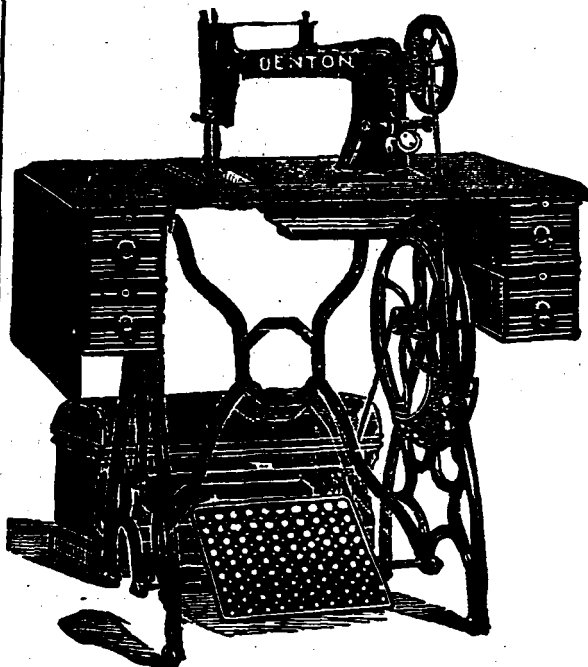
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CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg.—Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

CHAPTER V.—THE HIGHER HEAVENS (continued).—Description of them.—Gardens.—Furniture.—Mr. Owen's description of his own home in the fourth heaven. Employments of spirits.—Every desire of good spirits gratified.—The manufacturing heaven.—Temples, halls, theatres.—Hunting, fishing riding.—Farms in the heavens.—Scientists in the heavens.

CHAPTER VI.—THE HIGHER HEAVENS (continued).—Sunday observance.—Titles and names in the heavens.—The record of a good life above earthly titles.—Earthly names perpetuated.—The personal appearance of spirits.—Ugly people become beautiful.—No spirit dwarfs or giants. The complexions of spirits. Language in the heavens.—Spirits communicate with each other as we do, by speech.—Many languages in the heavens.—Prevision of spir. s. This faculty is rare among spirits.—A seance in the ninth heaven.—Our capabilities are foreseen by certain spirits. The insane in spirit life.—What spirits are insane.—Infirmary in the second and third heavens for the insane.—They very soon recover their reason.—How the spirit is affected when the body is blown into fragments.

CHAPTER VII.—THE HIGHER HEAVENS (continued).—Wherein spirits differ.—No Atheists in the heavens above the third. Marriage in the heavens.—True marriage is there a recognized institution.—Spirits as match-makers. Family relations in the heavens. Children in the heavens.—The conditions that surround them.—A grand nursery in the fifth heaven.—Bringing children to earth. Animals in the Spirit-world.—They are actual objective existences.—Their origin.—Their intelligence.—As to phantom animals seen by mortals.

CHAPTER VIII.—THE MOVEMENT OF SPIRITS.—Their movements controlled by volition.—Certain spirits can trace us.—Spirits and the remains of A. T. Stewart.—Spirits and the murder of Mrs. Hull.—Few spirits visit the Polar Regions. The return of spirits to the earth.—The majority do not return.—The majority disbelieve in the fact of intercourse with mortals.—Do ancient spirits and spirits from other worlds visit the earth?—Difficult questions to solve.—Ability of spirits to visit other heavenly bodies.

CHAPTER IX.—GUARDIAN SPIRITS.—Every adult mortal has a guardian spirit.—They are our monitors as well as guardians.—Their duties and powers.—Spirits of different planes communicate.—Difficulties attendant on spirit-intercourse.—Why so few communicate.

CHAPTER X.—THE PHILOSOPHY OF SPIRIT-INTERCOURSE.—Method of controlling.—Trance mediums.—Speaking exhausts spirits.—Our memory a sealed volume to spirits.—The memory and knowledge of spirits.—A spirit in three years forgetting nearly everything relating to his earth-life.—Forgetting proper names.

CHAPTER XI.—VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.—Few spirits distinctly perceive earthly objects.—Low spirits perceive them best.—Our spirits invisible to all disembodied spirits.—How spirits are affected by earthly light and darkness.—Few spirits able to read written or printed characters. Certain spirits able to read closed books and manuscripts. The ability of spirits to hear and understand our conversation.—Ordinarily few spirits excepting guardians are able to hear us converse.—When mediums are present they are able to hear us. Power of spirits to pass through solid matter.—Most spirits able to pass through walls of stone and wood.—All material substances are equally substantial to spirits.—Transporting small objects through the air. Spirits in relation to the elements.—They are affected by cold and heat.—Sensitive to odors and perfumes.

CHAPTER XII.—MATERIALIZATION.—Form manifestations.—The processes are of a scientific nature.—All spirits when visiting the earth become more or less materialized.—The methods of procedure by spirits in cabinet seances. Phantom ships and railway trains.—The legendary phantom ship not a myth.—Spiritual ships are constructed and sailed by the spirits of mariners.—Spectral men in armor. Rappings and moving of material objects.—Neither electricity nor magnetism the agent employed.—Spirit lights, how produced.—How levitation is effected. Trance and visions.—Trance induced by disembodied spirits.—Their object in producing it.—All trance subjects are mediums. Spirits in relation to animals.—Certain domestic animals sometimes see spirits.—Spirits sometimes amuse themselves with domestic animals. Do spirits interest themselves in our business affairs?—Some of them do.—Extreme caution necessary with such spirits.—Under what circumstances it may be safe to consult spirits on business affairs. There is room in God's universe for all. Where can departed spirits find space in which to exist?—We call figures to our assistance.—The problem then easily solved.—There is room for all.—The vastness of space.—Conclusion.—This is the child-life of the spirit.—Our glorious destiny.—"Hope on, O weary heart"

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TABLE OF CONTENTS.

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CHAPTER I. THE FAITHS OF ANCIENT PEOPLES Spiritualism as old as our planet. Lights and shadows of Fagan times.

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CONTENTS.

- FIRST PAGE.**—Topics of the Times.
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THIRD PAGE.—Jacob Boehme. The German Emperor. His Position.
FOURTH PAGE.—The Open Court. The Psychical Science Congress. The Invisible Organism.
FIFTH PAGE.—Automatic Writing. Letter From Russia.
SIXTH PAGE.—Religion—Inspirational Lecture.
SEVENTH PAGE.—The Roman Catholic Church.
EIGHTH PAGE.—Women and the Home. Waiting For My Own. A Psychometer's Experiences.
NINTH PAGE.—Voice of the People.—Mediums and Manifestations. Why I am a Bible Spiritualist. The Journal—Mediumship. When, Where and by Whom?
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—The Transition. Miscellaneous Advertisements.
TWELFTH PAGE.—The Stage and the Actors. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Columbus. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
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PASSED TO SPIRIT LIFE.

Mr. Charles Hayward, of West Lebanon, Ind., passed to the higher life on the 8th inst., aged eighty-one years. He was a regular reader of THE JOURNAL, and before departing expressed the wish that it should be continued to a daughter and desired her to inform us of his great love for the paper. Ripe in years and experience Brother Hayward has begun life in the next world under auspicious conditions.

On the 13th inst., Mr. Goalman Stewart closed his mortal career at St. Joseph, Mo. "Mr. Stewart was my son-in-law," writes Mr. R. Patterson, "and the teachings of THE JOURNAL consoled him in sickness and smoothed the pathway to the better life, so that he quietly gave up the earthly life as a babe goes to sleep."

DR. CHARLES W. HIDDEN whose bold and able stand for psychical science in opposition to commercial spiritism has brought down upon his head the maledictions of the spiritistic fakirs, has been engaged to open the lecture season at Lake Pleasant camp on July 24. His theme will be "The Psalm of Life." He will probably speak at no other camp this season owing to the pressure of professional work.

The writer of the following letter is a medium. She spent some time at Haslitt Park Camp last season and has in her quiet way and circumscribed sphere been the means of bringing light and happiness to a goodly number of inquirers.

TO THE EDITOR: I am delighted with the paper. I do not say this to flatter, for that is not my nature, to say what I don't mean, but I must say it is the only paper pertaining to spiritual philosophy and science that I could ever read every word of, as I can that, and be interested in it. I am proud to know there is such a spiritual paper published. I am not afraid to show it to the most intelligent of my skeptical acquaintances and shall do all I can to promote its circulation. I know now that my impressions in regard to it in the past were correct and if there were more scientific Spiritualists I don't believe that so much fraudulent work would be carried on as there is. I was very interested in that pamphlet "Signs of the Times," by Prof. Coues, and when I read in the back part of the book the opinions of such men as Heber Newton and others, in regard to your paper, it made my heart glad for I thought I could see signs of the times in the near future of progress in theology. I think you are doing a grand and noble work in publishing a paper that invites the attention of such men, and I can sincerely say I hope the angel world will ever sustain and bless you in your noble efforts. You have said if I had any personal experiences it might be well to send them for publication. I have related often to unbelievers an experience I had at the time of my mother's passing out, that to me was striking, although nothing very remarkable perhaps to others. I have given many little tests of spirit identity to others, but I do not often get anything so demonstrative for myself, although I am impressionable and get a great deal in that way.

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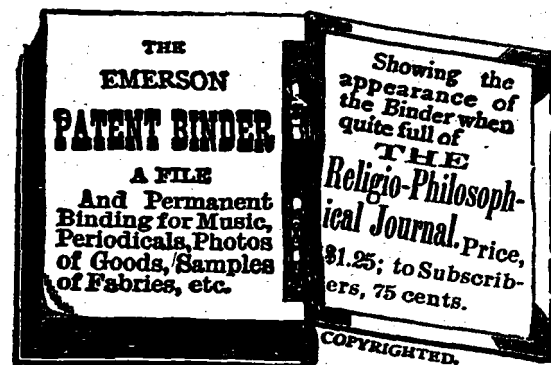
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